Union Seminary Review

INDEX TO VOLUME XLII

FOUR NUMBERS—OCTOBER, 1930, AND JANUARY, APRIL AND JULY, 1931

A PRESBYTERIAN QUARTERLY

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OCTOBER, 1930, AND JANUARY, APRIL AND JULY, 1931

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UNION SEMINARY REVIEW

A Presbyterian Quarterly

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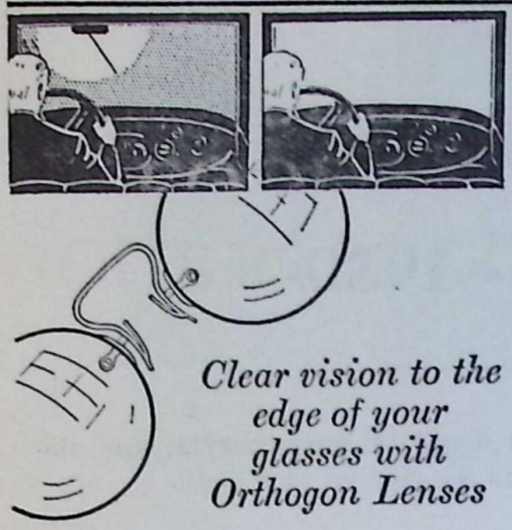

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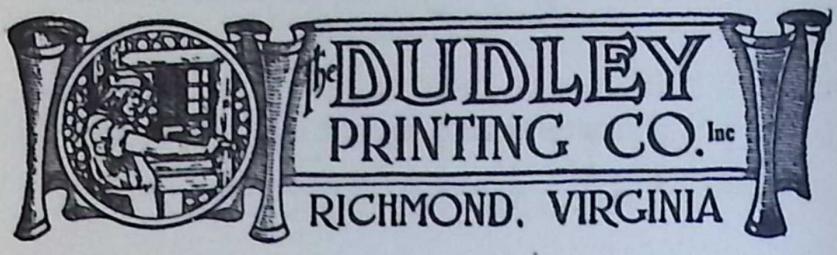

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UNION SEMINARY REVIEW

Vol. XLII. OCTOBER, 1930. No. 1.

A MINISTER FOR THE TIMES.

By Henry Chapman Swearingen, D. D., LL. D.,
Pastor House of Hope Presbyterian Church, St. Paul, Minn.

Rapid changes in people's thinking, in their ways of doing things and in their social situations are making new problems for the minister. These changes are so numerous and they come so unexpectedly that theological education and ministerial service find difficulty in keeping pace with them.

Ministers are supposed to be students all their lives. It is not sufficient that they keep their faces buried in books; they must study men and tendencies, not only in the church, but without as well. Part of the purpose of their training is to fit them for doing just this thing. The minister is no different from other men in this respect. Others are meeting constantly changes which require quick adaptations. Some of these changes have been almost revolutionary, particularly in business and educational fields. The minister can claim no exemption. When altered ways of doing things in the church and altered types of thinking in the pew confront him, he must be prepared for them and must know how to deal with the problems they create.

Changes which lay upon the minister the severest test are not those near the surface nor are they changes which affect the church only. They have to do with the world in all aspects, with the universe indeed, and with men's thinking thereupon. This is one reason the minister is in danger of missing their significance. He is engrossed in his own work, always tempted to live apart, more or less, from the common currents of life and to maintain a certain aloofness from interests which usually engage the eager attention of others.

But to him and to his task nothing is alien. Jesus Christ is Lord of all, and whatever interests men generally interests the minister also, even professionally.

When, therefore, the present-day minister regards conditions he must meet, what are some of them which affect all people alike? Particularly, what social and intellectual changes have appeared in comparatively recent years which are certain to modify the reception of the gospel, and which, therefore, should be taken into account in the method of its presentation?

I.

The principal changes which have modified the conceptions and attitudes of the present generation may be classified under three heads. One of these relates to social contracts, another to knowledge of material things, and a third to spiritual values.

1. One great fact of life which the minister of the present day must recognize is that *the community has been supplanted by the world.* Perhaps this is the most patent change confronting him. Its reality must be apparent to everyone, whether one be able to estimate its true significance or not. The causes which have brought it about are many. In round figures the steam railway is only one hundred years old and yet the degree of perfection which it has attained in the way of physical transportation is almost unbelievable. We have had the electric telegraph only about eighty-five years and the ocean cable for sixty years. These two have rendered transmission of thought from nation to nation instantaneous. The telephone has been in operation only a half century. Now comes on top of these astounding inventions the automobile, the moving picture, the airplane and the radio, with television just appearing on the horizon.

These things alone have reduced our earth to a very small sphere. The fathers of the republic could with but greatest difficulty think beyond the Appalachian chain of mountains. The land beyond was an uncharted wilderness and, in the

opinion of many of the ablest statesmen of the period, a useless waste. But the building of a nation whose inhabitants cover a territory of over three thousand miles in extent in one direction was the work of but a few decades, and this was only the beginning of enlarged human contacts; for today we have become conscious of the immediate presence almost of every nation on earth. Physical devices, as well as other opportunities, have produced an amount and an extent of travel only a short time ago beyond the dreams of the most fantastic mind. Jule Verne's "Around the World in Eighty Days" is now quite *passe,* and Nellie Bly's spectacular circumnavigation of our terrestrial ball is almost entirely forgotten. Under such conditions provincialism is impossible. We see other peoples in their native habitat and they see us in ours. And an amazing fact is the way in which interest in such travel continues. People appear never to weary of the story of such visits.

Not only travel but, as well, literature and exchange of students and teachers in the universities have gone far toward unifying the thinking of mankind. Through books and magazines we know almost at first hand the opinions of foremost thinkers in every nation on earth on almost every conceivable subject. They know our views, studying them as we study theirs in the hope of attaining wider generalizations and defining sounder and more universal principles. The newspapers bring to us twice or three times a day the latest happenings on every part of the globe. The most recent military undertakings in the far interior of China or along the Himalayan border of India, accounts of the latest bag of game in the heart of Africa, or the menu for this morning's breakfast on the Antarctic waste, are at once available for readers. Little do we realize how the entire world is before us daily and how completely we live our lives within that world, affected by everything which transpires in the remotest regions. The influence is subtle, but strong and permanent. We are not at all the same people as we were before these facilities were put at our disposal. Nor are other peoples the same, for the influence is mutual.

The community can scarcely be said to exist at all any more. Certainly no one is able to fix its limits. The life of each individual now reaches so far afield that in a very true sense he has become a citizen of the world. Community boundaries have extended until they no longer have significance. We still have our political divisions and subdivisions, but principally for purposes of convenience in administration. People who once thought as citizens of a local section now think as citizens of a state, and the states as a nation, and the nation as part of the world. The community is still a convenience which serves certain practical ends, but as an influence on men's thinking it is a rapidly diminishing factor.

All this is having a marked effect on the church and necessarily on its ministry. The shepherd of a local flock no longer draws his inspiration chiefly from the people to whom he ministers nor does he shape his message with their special wants only in mind. He knows that in their thinking and interests they are living far away from the countryside or the village or the section of the city in which they reside. Their acquaintances are scattered over the earth. This is true literally, and how much more significant is the fact when it is made to include the people who are known through their books, their works, or their voices sounding through the air.

No one is able to "locate" himself in these days. Where he may chance to dwell may have some effect upon his life, but it is not the most important factor.

The condition we are discussing is the more important for consideration by the ministry when it is remembered that to a large degree church life and ecclesiastical practices grew up under community influence. The conception of the church which the average person entertains is not very broad. It shows strongly the influence of some local congregation in which he was reared. Few church members have much apprehension of the relation between the body with which they are affiliated and other communions. Much less are they aware of the fundamental oneness of church practices and church order revealed among all denominations, to say nothing of that

vast body of basic Christian truth which is held and proclaimed by the whole of Christendom even when contemplated under the grand divisions of "Catholic" and "Protestant".

The dominant spirit of this age is one of integration and synthesis rather than separation and analysis. The latter are only means for promoting the former. Perhaps the church has been one of the latest among the institutions of civilization in discerning this fact. When in other respects we are thinking in terms of an entire world, the church is in danger of continuing to think of a commuity and to shape its policies in hazy uncertainty, if not in blind refusal to consider this revolutionary change which has affected the whole of life.

2. In comparatively recent years, *ideas of the physical universe have changed greatly.* It has become quite the fashion to startle readers with comparative figures which the science of astronomy seems to have made necessary. Whatever facts scholars may have discovered and published, it is not so long ago since, in the practical and everyday thinking of the average man, this earth was the center of things. All that which lay outside of it was so far away and so literally nebulous that but little thought was bestowed by the common person upon the whirling spheres and the haunting lights which bedeck the nightly skies.

This attitude of mind has passed. We are not only paying heed to discoveries by astronomers, but are deeply interested in them. Lately these facts, increasing in number and marvel, appear to have woven a spell over the mind of man. His thinking in this field has become ambitious. He is charmed by distance and vastness. Light years are the only symbols by which he can compute intelligibly the otherwise incomprehensible distances separating the heavenly bodies. The great telescope, with a reflector one hundred inches in diameter, has scarcely begun to tell its story until another with twice this diameter is projected, kindling throughout the world a passionate interest as to the possible, indescribable realities which this giant instrument may disclose.

The infinitesimal physical world also has been discovered to be just as marvelous and even more mysterious. About

matter concerning which we once believed we knew everything, we now discover we know next to nothing. Gone the atom which, in school books which most of us knew, was the key which unlocked all knowledge of the material universe. In its place has come the electron with its composites and its associated forms, all shrouded in mystery and leaving the human mind aghast at its own ignorance and at the futility of its searches for explanation.

What these discoveries have done to the attitudes of people we have not even begun to measure. The fact is it is yet too early to appraise their effects. Men are mystified and their first reactions are liable to be quite misleading. Attempts at intelligent spiritual adjustment have been in some instances almost pathetic, and these attempts have not been confined to any particular class of thinkers, nor limited to one type of opinion. The mind of the age is at sea about such things and it may be some time before we can form any just estimate of their effect. Meanwhile, the church is in the world and the preacher is in his pulpit, among distressed men with inquiring minds overwhelmed with the consciousness of mystery, of vastness, and of an elusive, undefined reality.

3. A marked change has come over the mind of mankind as respects *the relative appeal of material and spiritual interests.* Theoretically, these may not have changed, but practically, there has been a decided shift. People still talk rather freely about the primacy of spiritual things, but they do not always act in a way to carry conviction. God has so ordered the relations of life and the course of events, that only the hopelessly blind can fail to discern that the claims of the spirit are paramount and that only eventual disappointment and disaster await attempts to alter this fact or to set up a philosophy based on the assumption that it is not real. Still, it is a phase of the infatuation of human pride that it will walk straight into the fire, and our age, untaught by history and by the later lessons of its own experience, is playing the fool by becoming engrossed in material achievements, material pleasures, and material rewards.

Present-day civilization, pluming itself on its knowledge

of "real" religion, is prepared, after a fashion, to make an entire gospel out of the Sermon on the Mount; yet practically it denies every principle therein declared. One has only to listen to conversations on the street, in railway cars, at social gatherings, to be made aware that the real interest of this generation centers increasingly in material things. This is not to neglect the significance of great philanthropies and vast endowments for education and for the promotion of art, nor is it to fail to take into account the immense sums contributed every year for direct religious propaganda. One is not required to set up comparisons with the attitude of former generations on this subject. He has only to recall that the discovery of natural resourses stored in the earth, the triumph of invention, the organization of industry, and the application of intelligent business method, have increased tenfold the temptation under which men always have lived to discount the things that are not seen in the interest of the things that are seen. The pressure of the times is too strong for many people. Their religious training has been too uncertain and their religious conviction too weak to resist the oncoming flood.

The church's life reveals distinctly the coloring imparted to it by an age of unequaled material progress. The church is inclined to speak with a stammering tongue and to find reasons for assuming a less aggressive attitude. It halts and wavers under the influence of the tremendous success and the tremendous reward which attend endeavors in the material field. It is almost stunned and, unconsciously, rendered ineffective by reason of what it hears and reads in apparent contradiction of what it has always proclaimed. Sometimes it half wishes it might be able to modify its teachings. It longs, if possible, to row with the current. It is in danger of losing its fighting spirit, of surrendering its aggressiveness, because it is under temptation to yield the definiteness and certainty of its conviction respecting the verity, authority, and supremacy of its own message.

II.

To conditions such as these which have been outlined above the reactions of ministers are likely to be varied. With some, the desire to be "up to date" becomes almost a passion, "old fogeyism" appears to be their dread and they are tempted to go almost any length in order to be "abreast of the times". With others there is a stiffening of opposition. The world situations are almost an affront to them personally, and they easily persuade themselves that these things constitute an assault upon their faith. Just now no class of men are in greater need of clear heads than are ministers. Not to be unduly disturbed and yet not to miss the tremendous importance of all that is going on in the world is a great achievement. The threat which modern thinking and modern methods of living offer to Christian faith cannot be disregarded and he who apprehends no danger at all from these things comes near to living in a fool's paradise.

On the other hand, not to discern the opportunity which modern conditions offer for fuller interpretation of the Christian message is even a greater misfortune. The new knowledge is so vast that men are becoming bewildered by it. Mental digestion has been taxed beyond limits. Multitudes do not know what it is all about and often "the best minds" find themselves baffled, not knowing which way to turn nor knowing how to adjust vital moral interest and the assured data of spiritual consciousness to all that is opening before their eyes every day.

The path of safety is the middle path. Instead of surrendering faith it is possible to enlarge it. That which has seemed essential may become doubly so when rightly apprehended. Instead of reducing the Gospel to a smaller minimum the opportunity may be at hand for finding in it a larger maximum. All its vital parts may easily become still more vital once we really find ourselves within the new world of things and get surer mental footing. The opportunity which the expanding life of mankind offers for fuller application of the Gospel must be apparent to every one. To conclude that

this world has become too big and life in it too complex for a redeeming Christ, is to yield to a species of pessimism which is the very contradiction of faith.

What then may the average minister do—one who is busily occupied, without time for technical studies outside of a very limited professional field? How shall he undertake to orient himself in this new world of thought and discovery and physical achievement? Three answers to these queries, not inclusive, of course, but suggestive, are at hand.

1. *He must be aware of what is actually transpiring.* He cannot afford to neglect either the facts nor their significance. He must rub his eyes if necessary until his vision is clarified. For everyone "it is time to awake out of sleep". To try to minister to men's spiritual needs without being conscious of all the influences which play upon their lives is to walk in the path of certain failure.

The minister of former days who knew more than his congregation has passed entirely, but the modern prophet can at least be alive to the knowledge which his people possess. He need not be an astronomer, but he must know the direction in which the science of astronomy is moving and be advised of its great achievements; and so of every science. He cannot afford to be a stranger to the significance of movements in the industrial field nor in education nor to the shifting of political interest and political methods throughout the world. Let it be said again that the minister cannot be expected to know any of these things fully now with the precision of information which the technical student possess, but he must be understanding about them, must sense their larger significance, must actually live in the world within which these realities are emerging and must not feel like a stranger in his surroundings. A minister for the times must be one who "understands his times", as was said of certain men of old who were qualified to be useful in their day. A minister who has ceased to read and to think, and think closely, upon all that is transpiring throughout the entire world, has removed himself from the list of effective servants of his generation. Anyone who teaches people must himself be

taught, for people can be taught only in the terms of their own ordinary thinking and experience.

2. The minister must not only know the new world, *he must be in sympathy with it also.* His friendly attitude is quite as important as the items of his information. To be in sympathy with the new life of the world does not mean that one is to assent to all its conclusions nor approve everyone of its practices, but it does mean that one's soul is in hearty accord with the world's passion for knowledge and achievement and fuller experience. This desire of the world to know everything and to do the impossible is a tidal wave of sentiment upon which the minister's precious freight of eternal truth and of vital religious experience among men of all ages may be borne. To sit in his little inadequate mental craft rocking on the bosom of a quiet sea and permit this mighty wave to engulf him is to deserve the fate which he tempts. Understanding awareness of present-day events and a hearty welcome for the rare spiritual opportunities which these events afford are two indispensible elements in the qualifications of a minister who has any just claim as being a prophet for the times.

3. As a guarantee of spiritual sanity and of personal loyalty to the divine Gospel committed to him, the minister of today *must keep close to Christ.* In the sense in which we are using it, this is no hackneyed statement. Christ will always be the test of the Gospel. If conditions ever should arise which would render Him incompetent and transcend in their import the significance of His personality, the Gospel which bears His name would become entirely futile. The key to Christianity in this age, as in every age, is Christ.

This fact becomes particularly patent whenever great changes overtake the thinking and attitudes and employments of the human race. Christ's personality, out of which all his teachings flow, is the organizing and unifying principle which will set right a disturbed and disjointed world. If Christ be in fact the Son of Man, not in the sense of being "a" man simply, but as being the Master and Monarch of the race, then he must be the ultimate answer to the inquiries of man-

kind and the solution of its problems at every stage of its widening experience. This involves His being the Saviour of the race, because, with man as he is, limited in knowledge and morally and spiritually delinquent, Christ, in order to become his Leader and his King, must first become his Redeemer.

The real question, therefore, which confronts the minister of today is this, stated bluntly and we trust not irreverently: Is the Christ of the New Testament out of date? Has the world in its modern phases outgrown Him? Have the problems of life become too deep and far reaching and involved for Him to solve? Has the New Testament portrayal of Christ been exhausted? Have the new discoveries and the accomplishments of the present age left the page which once bore the imprint of His divine features a blank?

Such inquiries are enough to startle us, and they should startle. Frank answers to them will chart the course of a minister for the times. There are not wanting indications that some are prepared to answer these questions in the affirmative with, as their form requires, a negative import. They are saying to themselves, half aloud if not with open speech before their fellowmen, "Christ is actually out of date" and the Gospel of His grace which comes down to us from New Testament sources cannot be said to meet the requirements of the new day. Men must have something else, at least something more. Christ is jostled into a corner, the halo is left upon His brow and a certain radiance shines from His kindly human face, but He is put in a class and must share honors with other sages and prophets, although morally and as respects spiritual insight, He is acknowledged to be the master of all of them. Christ is thought to be too limited, too exclusive for an age like this. We know so much more than was once known that we must discover some broader solvent for the world's problems and some more efficacious remedy for its ills. Any minister may adopt this course if he chooses and his resolute following of it will probably bring him into prominence and, for the time being, rivet attention upon his utterances.

But the world is very old and the life of man has passed through many phases. Faith aside, the probabilities are that this distraught generation, or at least its successor, will yet discern a new light gleaming from the face of Christ and be conscious of a new power in His royal dominion. Close scrutiny of the New Testament portrayal of Jesus Christ reveals that we have scarcely begun to appreciate the infinite wealth of grace and power stored up in Him. The significance of His personality, the reach and intimacy and effectiveness of His relationships, are revelations still comparatively unread.

The present is no time to present to men a diminished Christ. Far as the universe may be found to reach through space the Son of God is its creator and its upholder. Nothing that astronomy has discovered tends in the least to dim the New Testament picture of Him holding the stars in the hollow of His hand and guiding the myriads of spheres in their courses. Science may dissolve matter into some fluid essence, but by so doing it only brings matter closer to Christ's blessed person and renders His control of it more intelligible. The intellectual and moral life of man may become more masterful and involved and mysterious, but such developments only serve to show more clearly the wonders of Christ's lordship over life. Even if a man could be conceived of as lifting himself to the very heavens, the King of Heaven would be there at the threshold to greet him.

A greater Christ, not a lesser one, must be the watch-word of a minister for these times. Increased knowledge and mystifying complexities and new powers undreamed of coming to light every day, only complete and perfect the background against which the noble figure of the Son of God can be seen in all His majesty and Deity. A wiser world will yet become conscious of its need of more of the wisdom from above instead of less. A wider world will require an organizing and informing principle of still vaster significance than ever before apprehended. A more highly developed humanity will require for its leadership and control a loftier and more transcendant personality than we have ever yet discerned. Jesus

Christ, the eternal Son of God, whom, as respects His ineffable personality, His measureless grace and His infinite power, we have touched only on the hem of His garment, is the true answer to the urgent and pathetic inquiries of the modern mind and the unfailing fountain of supply for all man's ever-increasing needs. A greater Christ is the hope of a greater age.

SCIENCE AND RELIGION.

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The publication of Dampier-Whetham's *A History of Science** is an event of the first magnitude in the field of scientific literature. There are few histories of science of such scope and thoroughness, and fewer still, whether great or small, that deal so satisfactorily with the relations between science and philosophy and religion. It will probably be some time before this volume is supplanted in its field. The book is more than a history of science, it is a history of the outreach of man's mind toward truth. Though his dominant interest is scientific, the author has none of the shallow prejudice against metaphysics which is far too common in America. He is a trained student of philosophy as well as a scientist, and is concerned to see what place science will play in the larger life of man—whether it can only minister to our material needs, or whether also it may give us guidance in the spiritual affairs of life. The author is thoroughly equipped for his task. He is himself a scientist of assured reputation, the author of a dozen books and a contributor of many journals of science and sociology. His standing is evidenced by the fact that he was chosen to write the article on "Science"

*History of Science and Its Relations with Philosophy and Religion. By William Cecil Dampier Dampier-Whetham, M. A., F. R. S. The Macmillan Company, New York. Pp. 21 and 514. $6.

in the great eleventh edition of *The Encyclopaedia Britannica,* and the chapter on "The Scientific Age" in *The Cambridge Modern History.* He belongs to the Cambridge school of philosophical scientists, who are probably making a greater contribution than any other group in the world today toward a synthesis of modern knowledge that gives place to a spiritual interpretation of life. Their spiritual emphasis does not mean that they give us out of their scientific study a complete and satisfying view of religion. Religion does not so come. But they present to us a world-view which the Christian does not find antagonistic to his faith. It is a world where man may worship.

It is one of the virtues of the book under review that it faces frankly the seriousness of the conflict between science and religion. Too many writers have been unduly optimistic in the search for a simple solution of these difficulties. The scientist who is favorable toward religion and the religious thinker who is sympathetic with the aims of science are usually ready to say that the whole matter resolves itself into a question of definitions. Dr. J. Arthur Thompson, a very helpful thinker in the realm of the philosophy of science, tells us in his book, *Science and Religion,* that "an opposition between scientific description and religious interpretation is fundamentally a false one", and promises us that "disputes may be ended by accepting the arbitration of a frontier commission". But in practice it becomes very difficult to locate that frontier. Certainly the principle of "incommensurables", of which so much has been made, can never be a final answer to the difficulty—this idea of the separate spheres of science and religion, each with a valid method within its sphere, spheres that never coalesce and methods that cannot be carried over from one sphere into the other. It is a helpful principle, but man's mind cannot always be content with the setting up of idea-tight compartments. Dr. Thompson does not, indeed, make the mistake of trying too rigidly to separate the field of religion and science. The frontier of which he speaks is not a frontier of field but a frontier of method. But Professor J. Y. Simpson goes still further in his recent book,

Nature: Cosmic, Human and Divine, and tells us that "little is gained and much is jeopardized by attempts to limit the role of science to what is quantitative, and reserve for religion the sphere of the qualitative. No such absolute distinction, as a matter of fact, exists, and neither Science nor Religion requires that it should." Religion cannot live *in vacuo.* It has some connection with the facts of the world in which we live. And wherever is the realm of fact, there is the realm of science. The delimitation of the spheres of science and religion, so far as possible, both in respect to field and in respect to method, will soften the conflict and minimize the occasions for trouble. But since there is a gradual enlargement of the field in which science feels competent to work, the inevitable result of the acceptance by religion of too much delimitation must in the end mean the right to existence of only a very tenuous type of religion. We may as well face the fact that there is always the possibility of conflict between science and any religion that is committed to the supernatural. The rationalist easily solves the problem by denying all the supernatural in religion. The fundamentalist as easily resolves the contradiction by denying all the facts of science that he does not like. But the man who must hold to God's past and present activity in the life of man and who also wishes to face the facts uncovered in God's world will at times, because of the limits of his knowledge, find himself in difficulty. And his only resource is to hold an humble and an open and an eager mind.

The problem, thus, is a deep-seated one. Dr. Charles Allen Dinsmore faced the difficulty realistically when, in his McNair Lectures on *Religious Certitude in an Age of Science,* which he delivered at the University of North Carolina some years ago, he said: "For this debate between Science and Religion will go on to the end of time. It is more than a struggle between two rival systems of thought; it is the adjustment of two distinct tempers of mind. The conflict goes even deeper. It has its origin in the very nature of man himself. It is a debate between the critical intellect and that inner spirit which would fain believe and aspire and

rest." This does not mean that it is an irreconcilable conflict. God's truth is truth wherever it be found, and truth cannot contradict truth. Certainly, as there is some resolution of the conflict, we shall some time be able to approach the answer. Our answer may never be made perfect, but we can make it progressively more correct, all the while realizing that the complete synthesis will certainly require much more knowledge both in the realm of science and in the realm of religion. As Dampier-Whetham says, "The mechanical world and the thinking world are both parts of the whole world which philosophy has to face. It may be necessary to treat them as entirely separate from each other in order to bring the problem within the compass of human understanding; but the separation is due to our need of simplifying the problem by treating it successively from different aspects. A better mind than ours might be able to see the world steadily and see it whole." Until the time comes when we have sufficient data for a larger synthesis it behooves workers in the two overlapping fields to seek the truth, each in his own place and in his own way, with humility. Each, unless disaster is to come upon man in his search for truth, must look with open mind and welcome spirit upon the results that seem assured in the field of the other, trustful of tested observation and experience and cautious in the laying down of implications. For it is in the realm of implications that most of the trouble has arisen. Scientists have been too quick to erect their properly mechanistic method into a philosophy, with a resultant antagonism to religion. And the ecclesiastic has been entirely too prone to tie his theology to ideas of the physical world, which then becomes supplanted, to his embarrassment.

It is not always the theologians who have been dogmatic. The lesser men of science have often been too quick to make the discoveries of science an unwarranted basis for a materialistic attitude toward life. A striking example of this occurred when from Darwin's simple evolutionary hypothesis Haeckel and his tribe in Germany developed a *Darwinismus,* a philosophy of life completely materialistic and leading later to a doctrine of brute force in nationalism. But that this

was not a legitimate inference from the facts as indicated by the fact that the British students of the same period did not follow it. Millikan, the most widely known physicist in America, says: "Science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life—by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral." At the end of the nineteenth century some of the scientists were beginning to feel that they were on the verge of uncovering all the secrets of nature. A distinguished physicist of that period said that "the future truths of physical science are to be looked for in the sixth place of decimals". Now, since the amazing discoveries of the three decades that have intervened since that time, physicists are beginning to wonder whether they know anything except the principles of mathematics. They are in confusion as to the meaning of the first place of decimals. To some modern scientists may be applied the author's words about the Greek atomistic philosophers: "Confidently they believed they left no mysteries, blind to the great mystery underlying and surrounding all existence, a mystery none the less profound today than when the atomic theory was first formulated." There is need for clearer thought as to what science can or cannot say about religion. Science can have no direct word for or against religion. It is well to remember that. We need not be unduly frightened when some scientist takes it on himself to attack religion, and it is quite as foolish for us to be unduly elated when some scientist steps out of his specialty to defend religion. Such opinions, in either case, are interesting, but not conclusive. At best science can only find what makes faith in God somewhat simpler; at worst it can only find what makes that faith somewhat more difficult. From our standpoint the interest that attaches to the picture of the world that we get in the newer physics is that it is a world that is not hostile to religion, where religion has the right of way.

But for us who are churchmen a more profitable task is

the examination of the ways in which religious thinkers have given cause for offense in the relations between science and religion. One great mistake that churchmen have often made in this conflict is to try to settle scientific questions on theological grounds. That is never a safe thing to do, and it has never failed to prove embarrassing to the church. As Dampier-Whetham says, "It seems difficult for some minds to accept facts without reference to their fancied implications". Questions of fact cannot be settled on the basis of desire, however earnest those desires may be. When scientific theories are changed it will be not on the basis of our likes and dislikes, but on the basis of new facts. Nor should that seem a strange doctrine to us. And another mistake that the church has often made is the identification of religion with the prevailing world-view. In the early church the stability of religion depended on a flat world. During the Middle Ages God's redemptive purpose was tied to a geo-centric universe. And more recently the spiritual significance of man has been bound up with a belief in a particular form of creation. Embarrassment comes when the excess baggage must go. The lesson for the church to learn in regard to science is the same principle upon which our church so strenuously insists in politics. As we need separation of church and state, so we need separation of church and particular scientific theory. A survey of the past conflicts between the church and science is rather disheartening, because of the fact that the church has been wrong at every stage of the conflict. This is so generally true that there is little necessity for trying to distinguish between the actions of Catholicism and Protestantism. When ecclesiastics have opposed any new scientific idea of the first magnitude they have invariably been wrong, unless one still chooses to leave the evolution question as an open matter. As Andrew D. White said in his classic study, *The Warfare of Science,* "In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science—and invariably. And, on the other hand, all untrammeled scientific

investigation, no matter how dangerous to religion some of its stages may have seemed, for the time to be, has invariably resulted in the highest good of religion and science." When the church has rushed in to condemn the discoveries claimed by scientists and has had to back out worsted, not only has her authority in the particular case been discredited, but what is much more serious, her authority in general for more important spiritual things has been weakened. No higher critic ever struck the Bible a blow so serious as the blow struck the Bible by its friends who made it teach a particular type of science. It has been a sad story. No wonder it has led men whose tendencies were skeptical to confuse religion and superstition. And no wonder it has shaken the faith of those who would be loyal, but are disturbed when they see ministers so jealously protecting religion from the fresh air of new ideas. It would seem that the church might at least learn to go slow in making commitments in regard to the teachings of science. That the church was wrong when it denounced Galileo does not necessarily at all mean that the church is wrong when it denounces Darwin. But the child that has been burned a dozen times might well learn some respect for the fire. It might at least make the Southern Presbyterian Church hesitate before taking a vote on the scientific matter at a meeting of the General Assembly.

But to get back more definitely to the book in hand. I found the reading of this book a stimulating mental exercise. By the very nature of its subject, it is hard reading. And it is the more difficult because so much is concentrated into its 500 pages—so many men and their discoveries, so many tendencies of thought and philosophic systems. But it is distinctly worth-while reading, and for the minister, of all men. I could suggest no finer course of study for the minister who wishes to see unrolled before him the pageant of science and who wishes to know the origins of the currents of modern thought than to spend his nights for a week in a careful reading of this book. It is keen in its criticisms, superb in its summarizings, clear in its recognition of spiritual values, and thoroughly scientific. It is also quite up to date, bringing the

latest researches in physics down to the announcement of Einstein's new Unitary Field Theory, in 1929.

The one almost inexcusable defect in a book planned on so large a scale and condensing such great fields of knowledge is the lack of a bibliography. It would be of great value to have this man, who has read so widely and sifted so carefully the material of science, give us a classified list of the more important books on various fields of the subject. He does note a few of the most important books in the footnotes, but they are very few out of the vast number on which he has drawn. Nor is the index nearly so full nor so comprehensive as it should be in a book that will continue to be used as a reference work.

The Introduction to the book is a brief history of science and a brief summary of the inter-actions between science and religion and philosophy that are to be more fully discussed in the body of the book. Here the author states his thesis: "Science may be defined as ordered knowledge of natural phenomena and the rational study of the relations between the concepts in which those phenomena are expressed." "Men of science, most of whom used naively to assume that they were dealing with ultimate reality, are coming to see more clearly the true nature of their work. The methods of science are primarily analytic, and lead, as far as may be, to the explanation of phenomena in mathematical form and in terms of physical concepts. But the fundamental concepts of physical science, it is now understood, are abstractions, framed by our minds so as to bring order and simplicity into an apparent chaos of phenomena." "With all its great and ever-growing power, it can never represent the whole of existence. Science may transcend its own natural sphere and usefully criticize some other modes of contemporary thought. But to see life steadily and see it whole we need not only science, but ethics, art and philosophy; we need the apprehension of a sacred mystery, the sense of communion with a Divine Power, that constitutes the ultimate basis of religion."

It is impossible in a short article to summarize the material in such a monumental book. Possibly it will be sugges-

tive to record the chapter titles—Science in the Ancient World, The Middle Ages, The Renaissance, the Newtonian Epoch, Nineteenth-Century Physics, Nineteenth-Century Biology, Nineteenth-Century Science and Philosophical Thought, Recent Developments in Biology and Anthropology, The New Era in Physics, Scientific Philosophy and Its Outlook. And a few of the more significant and interesting of his discussions may be mentioned. Of these one of the most vivid is his picture of that fascinating era of Greek Science that is more nearly akin to modern times, both in the freedom of its thought and in the products of that thought, than any of the intervening centuries. The author's sympathies are very wide. He finds understanding rather than scorn even for obscuratism. Even for medieval Scolasticism, that ruled a day when science almost vanished from the earth, he can say this good word, that it "preserved a belief in the intelligibility of nature, amid the welter of magic, astrology and superstition, mostly relics of Paganism, which enmeshed the medieval mind". Again he is most fair to the churchmen in the recognition of the difficulties which they faced in the Copernican theory. A majority of scientists were with them at first in the refusal to accept the new idea. The philosophical implications of the theory seemed disastrous. It seemed to make the earth unimportant and to dethrone the human race from its proud position at the summit of creation. It is not surprising that misgivings arose and that, though at first the churchmen looked on the new teachings with tolerance, they did not have the courage to face the facts and absorb them. It seemed easier to silence Galileo and save a system. But it was then, as always, a disastrous expedient. We can refuse with the Professor of Philosophy at Padua to look through Galileo's telescope, but there will be, nonetheless, new stars in the sky, and the earth does move.

Every historian seems to have his favorite period, and for Dampier-Whetham I would guess that period, because of the enthusiasm with which he writes about it, to be the Newtonian Epoch. Nor could a greater man be found for an enthusiasm than Sir Isaac Newton, the founder of modern

science. "The two most important consequences of Newton's labours were the establishment of the validity of terrestrial mechanics in celestial spaces, and the removal of unnecessary philosophical dogma from the structure of natural science." With Newton modern science had really begun. He established its method once for all, and in his amazing discoveries he laid the foundation of all the later work that was to be done.

As the seventeenth century had furnished its revolutionary idea in the field of dynamics, the nineteenth was to furnish an idea almost as revolutionary in the field of biology. The idea of evolution did not spring new and full born from the mind of Charles Darwin. Men had been discussing it long before his researches were published. But before Darwin, evolution was a philosophic and not a scientific idea. What Darwin did was to furnish the observational data and to provide in his doctrine of natural selection a hypothesis for the method of evolution. And this was enough to win the way among scientists for the theory. The world has never seen a more careful piece of scientific work. For twenty years Darwin was gathering material before he would consent to publish his book. And though his idea of natural selection was later seen to be insufficient alone to explain the facts, the general outline of his theory has never been shaken. It is not hard to sympathize with the difficulties that men had in accepting this new and revolutionary theory. Its effects seemed devastating at first. It seemed to destroy all the significance of human life and to make man, who had seemed but a little lower than the angels, now little more than a highly-developed animal. This dismay is easy to understand and to sympathize with, however unnecessary we see the panic to be. It is just another case of religion carrying with it the excess baggage of one explanation of physical life and feeling that because that explanation is undermined all of religion is engulfed. The evolutionary hypothesis is now one of the recognized categories of scientific thought. We may not accept it, though it is hard for me to see how we can study the data without doing so, but we may as well face the fact that its

acceptance by workers in all fields of science is practically universal. We are constantly seeing statements in our church papers that evolution is discredited and that most of the leading scientists of today have thrown it over. The publishing of such statements does very little credit to our church papers or to the scope of the reading done in our church. I recently asked the heads of the various departments of science in a southern university, all of whom happen to be active church workers about this, and they told me that they did not know a man of prominence in their fields who is not a believer in evolution.

In the twentieth century the pendulum of progress in science has again swung to physics. And the advances in this field within the past thirty years have been startling. The new era in physics dates from the discovery of the X-ray by Rontgen of Munich in 1895. From this has developed the whole field of radio activity, which has finally led to the investigation of the constitution of the atom and all the amazing discoveries in astro-physics. Investigators have been led into a world where the orthodox Newtonian dynamics no longer hold sway. The chapter in this book on "The New Era in Physics" is as fascinating as it is bewildering. It is a difficult field for the layman to penetrate, but this account of the quantum theory and discussion of quantum mechanics is the simplest and clearest that I have met. He summarizes in a fashion that is intensely interesting the researches in the atomic world of Planck and Bohr and Sommerfield, of Heisenberg and Schrodinger. Of this new world Einstein is the philosophic genius who has fused the data into a new world-view, but it is the researches of all these men and others that have combined to collect the data. Almost does he make relativity have some meaning, though he grants that there we are going into a world where mathematics is the only language that men may speak.

Probably the most significant part of the book to the minister is that part found in the seventh and tenth chapters which describe the inter-relations of the science of the nineteenth and twentieth centuries with philosophical and religious

thought. Especially interesting and helpful is the way in which in the last chapter he shows how the changes that the new conceptions in physics have opened the way again, after the materialistic wave of the nineteenth century, for a spiritual conception of life. Here is one of his statements: "Life seems only possible in conditions which closely resemble our own, and such conditions are rare if not unique. There may be other planets like the earth, but, compared with the immense number of the stars, it is probable that they are few." And here his opinion is fully supported by Jeans. What does this fact have to say as to the meaning or value of human life? Science must leave that point untouched; leave it for philosophy or religion to answer. But if the decentralizing of the earth in the universe by the Copernican Theory had any metaphysical significance, may not this idea also have some? Science, which once took the earth from the center of the solar system and removed man from his place of importance, which, by the magnitude of its physical conceptions and the complexity of its physical forces dwarfed men into utter insignificance, may yet restore him to a far greater place of dignity and present him as a creature unique in a much vaster universe. And similarly the newer knowledge of atomic activity has brought into our conception of matter a discontinuous and unpredictable element, a factor of freedom and initiative, that has cut the very foundation out from under the theory of scientific mechanism as a philosophy. The closing words of the book reiterate the author's idea that has been dominant throughout, the idea that while it is the constant effort of the scientists to explain the details of nature in mechanistic terms, mechanism can never long stand as a sufficient philosophy of science. "Now or later intelligible mechanism will fail, and we shall be left face to face with the awful mystery which is reality." Science does not yet, and never will, teach the details of faith. But science no longer today stands as a challenger of faith, and will not, for at least another generation yet. "Science, recognizing its true meaning, no longer tries to bind the spirit of man in fetters of Law, but leaves him free to approach the Divine in what-

ever way his soul demands." It is not at all unlikely that the men who are now beginning the work of the ministry, instead of running against the strong wind of doubt in their work with the souls of men, may feel the high breezes of faith behind them swelling their sails and thus making their work a richer and more satisfying one than the servants of God have felt for many generations past.

SAMUEL DAVIES IN HANOVER COUNTY.*

By Edward Mack, D. D., LL. D.,
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The traveler in Mediterranean lands will one day find himself facing a majestic marvel of antiquity, before which he will be awed into silent wonder. Looking up at the Great Pyramid, he may be impressed, not so much by the present rough and broken surface of that huge pile of stone, as he will be awed by its suggestion of the engineering skill, which with flawless accuracy reared that imposing structure, nearly five hundred feet in height, covering more than eleven acres of ground, and expressing genius almost miraculous and power almost fabulous. In that moment the traveler feels the mightiness of human achievement in the past.

In like degree today we find ourselves with reverent gratitude looking up through the past to a marvelous spiritual phenomenon. Here and hereabouts not quite two centuries ago there was erected a noble spiritual structure, and there were enacted events which were little less than miraculous, and which are now exerting wide and beneficent influence on the religious life of Virginia, and of our whole Southland. The place which we mark today was the scene of one of those

*An address delivered in October, 1929, at the dedication of a monument, marking the site of the Pole Green Presbyterian Church in Hanover county, Va., erected by the East Hanover Woman's Auxiliary.

most blessed human experiences, a great revival. We are making our pilgrimage into the past to make bare both our heads and our hearts in the revived memory of those spiritual fathers of ours, who were large in hope, dauntless in faith, and mighty in devotion and effort. Gratefully today, as we memorialize their rich service, we would hear the challenge of their voices and make firm resolve to hand on in faithful lives, more than in memorial stone, to those who follow us the rich benefits which came to us who followed them.

By the grace of the East Hanover Woman's Auxiliary we are marking with this handsome stone the scene of one of the most important occurrences in Virginia History, as also in American Church History. Scant physical remains of that great work are in evidence now: a ragged clump of trees and bush beside a dusty country road, a few scattered foundation stones. That is all now. But once stirring scenes transpired here, a great victory was won for truth, a blessed revival began, which swelled high and overflowed into other communities. The stream of spiritual life, which headed here, flowed on and on far beyond this country and state.

First of all, we must consider at least two of the brave, strong men who made possible the Pole Green Church and from it organized the Presbyterian Church in Virginia. The most notable of these was Samuel Davies, whose genius and labors brought fame to this Church. Davies was of Welsh Baptist descent, his father and mother having membership in a Delaware Baptist communion. Our Baptist brethren in Virginia today must surely hold in high appreciation this foremost and most effective advocate of religious liberty in Virginia, since his antecedents were so strongly influenced by their own faith. David Davies, his father, died in 1759. His mother, Martha Thomas Davies, was excluded from the Welsh Baptist Church in 1732, because of her Presbyterian sympathies. Samuel Davies' first cousin named his son for his distinguished cousin, and this latter Samuel was the father of President Jefferson Davis, whose branch of the Davies family had remained in the Baptist Church.

Samuel Davies was a frail child, early developing tuber-

culosis, against which he struggled all through his life, and to which he fell a victim at the early age of thirty-six. In his first year in Hanover County it was feared that he would succumb to this disease. His wide and incessant labors, his patient and thorough study, seem almost miraculous in view of his frail and diseased body. Sometimes, racked with fever and pain all night, he would rise and preach with power the next day. At times his regular ministerial labors extended into six counties, and while traveling over this so extensive pastoral charge and preaching almost daily, he nevertheless conducted the ministerial education of young candidates, who were to become shepherds of those outpost flocks, or to become missionaries to the Carolinas and Kentucky.

Samuel Davies' childhood was handicapped also by poverty. School advantages were scant, but his capacity and ambition for learning grasped every opportunity for developing his mind. As accident somewhat impairing his body, the members of his family took this as an indication that his mental aptitude should be encouraged. The lack of funds was in part supplied by the gift of the people of the Hanover Meeting House, made to William Robinson in gratitude for his blessed ministry of four days with them. This gift Robinson resolved should be used for the education of a young minister, who might be led to serve as pastor of this Hanover flock. So did Providence both open the door for entrance and equip his minister to enter one of the most notable fields of evangelistic service in the history of the American Church.

Notwithstanding his ill health and the early privations of his home life, Samuel Davies was a man of handsome and impressive presence, qualified and balanced to meet with poise any situation. His passion was to evangelize the needy, but his culture and graces made him the equal of the highest classes in the society of his day. His voice was good and had power. In his preaching he began in a calm and reasoning manner, and gradually rose to animation and eloquence. This was also the art of the mighty Patrick Henry, who learned it from his master, Samuel Davies. His sermons remain to this

day models of homiletic art, of fine literary expression, of of sound Bible interpretation, and of evangelistic passion.

More than once he was called to Williamsburg, the colonial capital, to defend his own and his people's rights as honest dissenters. In these encounters he won over the ablest legal talent of the colony. He pled his cause with the wisdom of a trained barrister and with the skillful tact of an experienced advocate. All dissenting groups came into their Christian rights over the plain path which Davies had so well blazed. His admirer and disciple, Patrick Henry, learned from him how to plead and gain liberty for imprisoned Baptists.

In his correspondence with Church of England prelates, in behalf of all Virginia dissenters, he displayed the transparent clearness and the sound logic of a great intellect, as also the admirable tact of an accomplished statesman. This correspondence is one of the most valued treasures left to us from the religious life of the colonies. If Jefferson and Henry and Madison wrought out the final draft of religious liberty in Virginia, Davies was its great apostle and pioneer. They moved to final achievement along the way he had marked so well.

Davies was famed far beyond the country counties of Virginia. His mission to England in behalf of Princeton College secured money to brace up that tottering college. But it also won respect and admiration for the American pulpit. Crowds attended his preaching, and royalty demanded that it hear him. And that, too, when those brilliant pulpit stars, Whitfield and Wesley, were in their zenith. His biographers have said that, in his brief presidency of Princeton College, he brought more literary and scholastic distinction to it than did the combined administrations of Jonathan Edwards and the senior Aaron Burr.

Such was the Presbyterian Apostle of Virginia, the greatest of her dissenters, the man who, after his education by the help of Hanover's gift and his ordination by Newcastle Presbytery, came to Virginia that by his ministry to the people of Hanover he might pay a debt of gratitude. It is not

strange that the work of such a man soon spread to other counties, and that the seven meeting-houses erected in six counties were too small for the throngs which crowded to hear him. That good Baptist, Whitsett, has called him "the foremost young minister of his time". In his time Presbyterianism was stronger than it is today in a dozen Virginia counties: in all the Northern Neck, and Stafford, Essex, Middlesex, Hanover, Caroline, Spotsylvania and Goochland. Born in 1724, he entered into life everlasting in 1761, having accomplished in those brief years the tasks which might well have filled the lives of many men. Here at Pole Green served a country parson who was also in his time the foremost preacher of America.

The second of the notable men who wrought for Christ at Pole Green was Joshua Morris, to whom we owe the erection here of the first Meeting House, in which dissenters might worship God after the dictates of their own conscience.

Samuel Davies was by no means the first Presbyterian preacher in Virginia, nor was Pole Green the first organized Presbyterian Church in Virginia, not even the only one in existence at that time, in 1747. The gathering in the Valley of congregations of Scotch-Irish, who had migrated from Pennsylvania, preceded Samuel Davies and Pole Green by more than a decade. Francis Makemie had ministered to Presbyterians in Tidewater Virginia as early as 1684, and it is probable that some of those eastern congregations were still in existence, though it may have been a very feeble existence. However, Makemie's activities did not move westward from the seacoast, but along the coast northward into Maryland and Delaware. The early Valley Presbyterians were Scotch-Irish from Pennsylvania, who moved up the Valley of Virginia southwestward, some breaking through the Rockfish Gap southward and across the James River. These were principally Old School Presbyterians.

The movement in Hanover County was altogether independent of both of these Presbyterian beginnings to east and west of it. Its origin was quite different, and it was of greater significance than either of them for the growth of the

Presbyterian Church in Virginia. The beginnings of this church in Hanover seem little less than miraculous. It began under the direct and manifest operation of the Holy Spirit.

The Pole Green Church originated without a single antecedent Presbyterian member, without a premeditated evangelistic effort, even without the services of an ordained minister. Before a minister came to their help, there had already come the blessed spiritual revival, out of which this church was afterwards formed. The dissenters, who worshipped in the first Pole Green Reading House, did not know that they were of Presbyterian faith until told by the Scotch Governor, William Gouch, when they had been summoned before the Colonial Council at Williamsburg to give account of their dissenting ways and worship. Hanover was an English county throughout, and all of its people were in nominal membership in the Church of England. A few Welsh had come in, and an Irishman or two. The Scots in Eastern and Middle Virginia were almost invariably absorbed into the Established Church. Several Scotch Governors and noble Commissary Blair were all in the Established Church. In Eastern Virginia there had been Puritan (Presbyterian) developments under Makemie's lead. In the Valley the Scotch-Irish had established Presbyterianism firmly. And now in the central section of Virginia another and a different contribution to the Presbyterian Church was to be made: out of the very heart of the Established Church itself.

That is a strange and beautiful story, but too well known to need repetition. Only a few high points of interest can here be touched. Samuel Morris, a carpenter at Pole Green, and other men of the community, dissenting from the dull formality and want of faith and piety in the Established Church and its clergy, absented themselves from the unspiritual services. This they had done without the knowledge of each other's actions until summoned before the magistrate to be fined for failure to attend the parish church. Brave and true men that they were, they did the right thing, refusing to bow to ecclesiastical oppression. Their consciences stood upright. Paying honestly the fine for non-attendance, so many

pounds of tobacco, they now gathered regularly each Sabbath in the home of Morris for Bible Reading, and to hear read what good books might be available. Whitefield's sermons and Luther's Commentary on Galatians were among their selections. Soon the home of Morris was too small for the increasing numbers, who came to hear and learn. Then came the erection of the first dissenting Meeting House, to be known as Morris' Reading House, because it was built on the land of Mr. Morris. This building, too, was soon found to be too small for the roused and seeking throngs, and another larger building, and after that a still larger, succeeded it. Finally in 1757 the Pole Green Church, under the ministry of Samuel Davies, was built on the site which we mark today. The names of some of the men who labored with Samuel Morris deserve frequent recollection by us, who have entered into their labors—Isaac Winston (grandfather of Patrick Henry), Charles Rice, Thomas Watkins, Stephen Lacy.

So far as we know, the first Presbyterian sermons at Pole Green were preached by William Robinson in July, 1743. After his four days' services a liberal contribution of money was made to him by the grateful congregation. This he declined to use for himself, but gave it to aid in the education of a young man for the Gospel. The recipient of this aid, Samuel Davies, was thus enabled to attend the classical school of Samuel Blair at Fagg's Manor, where he was prepared for the ministry, and in 1747 began his ministry in Hanover County. Rapidly his influence extended, until more than two hundred families, over a range of six counties, were under his regular care and ministration. Beyond these, congregations developed also in Northern Neck, on the Peninsular, and south of the James River.

Before leaving this theme and this spot, now marked and dedicated by this handsome monument, we must make hurried review of some of the rich fruits gathered by posterity from the noble service of those two eighteenth century Samuels, Samul Davies and Samuel Morris.

The first of special note was the organization of Hanover Presbytery in 1755, in which Davies was the leading spirit,

having been appointed by Synod to preach the opening sermon and to convene the new Presbytery. Hanover Presbytery began at the Atlantic Ocean and extended to the Mississippi River. North and south it extended from Pennsylvania to the South Carolina line. As the years passed and congregations increased, other Presbyteries were set off from the old Hanover mother-body. What a blessed family of descendants is now hers!

The Synod of New York took action on October 3, 1755, ordering the constitution of Hanover Presbytery. The meeting for the organization was held in December of the same year. This fall, therefore, marks the one hundred and seventy-fifth anniversary of the Mother Presbytery of our Southern Presbyteries, due note of which will doubtless be taken at its approaching Fall Meeting, by East Hanover Presbytery, which is the original stock, from which all the branches put forth.

Davies was greatly interested in setting up a competent ministry for the wide territory for which he and Hanover were now responsible. Some were trained by himself or in schools established under his influence. Others he induced to come from the stronger Presbyterian centers in the North. At one time he almost succeeded in securing Jonathan Edwards for a ministry in Virginia. Under his help and training Todd, Hunt, Waddell, Patillo, Wright, Richardson and others were brought into the ministry in Virginia and Carolina. Through his influence and the doors of service which he opened Robert Henry, the two Smith brothers, Samuel Stanhope and John Blair, and others entered the ministry in Virginia. "Parson Blair", so well known in Richmond Presbyterianism, came South to become pastor of the Pole Green Church. Roswell Page has written: "Perhaps the most virile body (in Hanover County) was that which bears the name of Hanover Presbytery."

A notable line of ministers has served the Presbyterian Church whose forefathers were Church of England folk in Hanover and adjoining counties. Their names are now household words throughout the Southern Presbyterian Church: Winston, Watkins. Hunt, White, Rice, Lacy. The Hanover

congregation was trained in true piety and sound thinking. Davies, himself a reader and a sound thinker, taught his people to read well and to think soundly. Stonewall Jackson's pastor, Dr. White, was a grandson of the Hanover Church. And so also were the Rices, David, John Holt and Benjamin. Certainly two, probably three, ancestors of the honored President of Union Theological Seminary became Presbyterians under the ministry of Samuel Davies in Hanover County. William Richardson, the notable pastor of old Waxhaw, was a "find" and protege of Davies. James Waddell was led into the ministry by Davies. And so the good and glad story might run on from generation to generation, and from the Atlantic to the Rio Grande.

One other benefit which came to Virginia and her sister states through Samuel Davies and the Hanover Church must be recounted and repeated:

Samuel Davies was a patriot. General Braddock's defeat in 1755 brought a serious crisis to Valley and Piedmont sections of Virginia. There was talk of abandoning the exposed frontiers of the Colony to the French and Indians. Panic spread as far east as Hanover. Davies' courage and confidence did much to inspirit his fellow-citizens. After an eloquent appeal from him at Hanover Court House, a company of volunteers for frontier service was quickly organized. He believed in the rights of men, civil and political, and although he passed away half a generation before the Revolution, the principles which he had lived and taught were to find expression through others. As has already been said, the impress of Davies' life upon Patrick Henry was unmistakable. Henry was under Davies' ministry and influence from his eleventh to his twenty-second year. His grandfather, mother and sisters were members of the Pole Green Church. William Wirt Henry said: "Patrick Henry's early example of eloquence was Mr. Davies, and the effect of his teaching upon his after life may be plainly traced." Dr. Green, in his memorial sermon on the death of Davies, said: "As the celebrated Patrick Henry lived in the neighborhood where his patriotic sermons were delivered, it has been supposed, with much probability, that

it was Mr. Davies who first kindled the fire and afforded the model of Henry's elocution." Samuel Davies, though dead, was yet living and speaking when Henry spoke for civil and religious liberty in defense of the imprisoned Baptist preachers at Spotsylvania; when he wrote the paragraph on religious liberty for the Virginia Bill of Rights; when, finding his country halting between two opinions, he stood in St. John's Church like a Joshua and called for a decision such as became freemen.

In the eighteenth century a heavy atmosphere of spiritual doubt and dereliction enveloped the entire English-speaking world. What of religion there was, expressed itself chiefly in mechanical formalism and official duties. Such spiritual collapse lay at the foundation of that poor religious state, which Bishop Meade recorded and bewailed in the Established Church in Virginia. But God himself intervened in the middle of that dark century to bring light into its darkness. A world revival sprang up. Far and wide, in many places, without collusion or communication, there came a great awakening. Whitefield and Wesley, from the far hills of Scotland to the American backwoods, were the major prophets of that revival. And Hanover County was the scene of one of the most remarkable demonstrations of that world revival. The Spirit of God, who was brooding graciously over the world's dark spiritual waste, was most evidently and powerfully present here. Men were hearing and believing even without a preacher. To this great opportunity God in his grace brought his well-prepared servant. The Scotch-Irish in the Valley came from Donegal Presbytery and Philadelphia Synod. They were "Old Lights", not much given to evangelistic endeavor. But Samuel Davies came from Newcastle Presbytery and New York Synod, the "New Lights", who were emphasizing and pressing an earnest evangelistic movement. Morris and his neighbors and Davies were well met, and the Word had free course. May we, their heirs and followers, be filled and fired with that same zeal and faith by which they wrought righteousness and obtained the promises.

THE PROGRAM OF THE LOCAL CHURCH.

Is it too elaborate?
How can it be simplified?
What does the future hold?

By J. A. MacLean, D. D.,
Pastor Ginter Park Presbyterian Church, Richmond, Va.

"Killed Dr. Kellman."

While in Interlaken, Switzerland, last summer, the writer fell into conversation with a Scotch Presbyterian minister. During the course of our talk reference was made to the return of Dr. Kellman from his pastorate at the Fifth Avenue Presbyterian Church, New York, and his subsequent death. Whereupon my new acquaintance remarked, "You know it is generally agreed among his friends that it was your second service in America which killed Dr. Kellman". He proceeded to explain that the great Scotch preacher was accustomed to the inspiration of large audiences, etc., and that his sensitive spirit was crushed by the heartbreaking attempt to preach to the empty benches which faced him at the "second service". While few can preach as Dr. Kellman preached, and unfortunately, perhaps, the artistic temperament is not so highly developed in every preacher, what modern American minister will not understand Dr. Kellman's experience?

This incident caused the writer to do some serious thinking about this same "second service", which is a nightmare to many American preachers. One soon realizes, however, that the problem is not simply that of the Sunday night service, but involves a consideration of the modern church program as a whole. Some time later, having been requested to lead a discussion on this subject at a meeting of the Richmond Presbyterian Ministers' Association, the following paper was presented.

Problem Stated.

For a long time some of us have been thinking that there should be an enquiry into the program of the typical local church of today, with the purpose of trying to determine whether it should be simplified; and if so, in what way? The round of activities has become so heavy as to be burdensome to the people and to make it almost impossible for the minister to do thorough work. The plan of having two sermons and a midweek service each week originated before the development of the numerous outside activities and organizations. Many things have been *added* to the original program of the church, and nothing *subtracted.* A sort of super-church has grown up, wheels within wheels, multiplied organizations and sub-divisions of organizations vieing with each other in their efforts to measure up to tables of excellency, to increase attendance, put every member to work, etc. It has not been long since there were no Church Schools, with their various departments; no Auxiliary, with its Circles; no "Young People's Leagues"; no "Men of the Church"; no Summer Conferences; no Vacation Church Schools; no Leadership Training Schools; and so on *ad infinitum.* And, outside of the church, but largely officered and manned and supported by church people, ministers and laymen, are the Red Cross, Y. M. C. A., Y. W. C. A., etc., etc., added to which we have still a different class, as Rotary, Kiwanis, on the one hand, and D. A. R., U. D. C., and myriads of women's organizations, on the other; all of which take time and money and strength and energy.

Some Results.

Inevitably the minister feels the effects of such a program, and shows it. The head of a large sanatorium for nerve patients recently said that, relative to numbers, the ministry furnished by far the largest proportion of his patients. Although it has been only eleven years since my class

graduated from the Seminary, already several of the strongest and ablest men have had serious physical breakdowns. All of us realize that the *quality* of our output has suffered seriously because of the *quantity* required. Perhaps this condition is partly responsible for the widespread restlessness in the ministry everywhere. One of our own ministers writes: "I have a great longing for more time to think and pray. I ran across a sentence from James Russell Lowell that I like: 'To be a poet and a diplomat at the same time is as if a sitting hen should have to mind the door bell.' A man cannot be a prophet, truth will not grow for him, as he is busy about a thousand different things."

Kind of Preaching Required Today.

In addition to an ever-growing increase in the quantity of his output, the modern preacher must improve the quality as well. This fact is due primarily to improved standards of education, everywhere prevalent. The minister is no longer one of the few educated men in his community. He must satisfy the demands of a congregation which every year includes a larger percentage of university and college graduates.

Nor can the preacher of today simply accept and pass on the theological teachings of the past. He must meet the intellectual demands of a questioning age, when skepticism and agnosticism are far more common than in the past. "Preaching in an Age of Disillusionment" requires thorough-going study, deep thinking and much earnest praying. A "Thus saith the Lord" has but little weight with the typical American citizen of the twentieth century unless it can be harmonized with modern knowledge. Neither can religious truth be interpreted according to the experiences of a pre-war age, if it is to satisfy and help those who have grown up since that time. Nor is the work of the sermonizer made easier by the fact that, usually, he has to preach to at least two groups, between whom there lies a deep theological gulf.

Furthermore, it must be recognized that this is a day of

specialization. Modern scientists have achieved by concentration. No man supposes that any one of Ambassador Gerard's now famous "Fifty-seven" could have reached his position of influence except by focusing his brain power on some one field of activity. Shall the modern pastor be content to remain a "Jack of all trades and master none"?

Effects Upon Church Attendance.

While church attendance is influenced by various causes, of course, it is obvious that the same people cannot or will not attend so many meetings and the *regular* services of the church suffer. Recently Dr. W. T. Thompson's class, in Union Theological Seminary, reported on the attendance of twenty Richmond Protestant churches, including all of the large Presbyterian churches and some of the small ones, as well as several leading churches of other denominations. The average percentage of attendance at the services of these churches, with a total membership of eighteen thousand, was as follows:

Morning Service—45 per cent.
Evening Service—22.5 per cent.
Midweek Prayer Meeting—6.3 per cent.
The percentages include visitors.

Questionnaire.

These, and other considerations, led me to prepare a questionnaire on this subject, which was presented to all the Presbyterian pastors of Richmond, as well as some other ministers, interested professors in the Seminary and Training School and the like, and to a carefully selected group of the leading laymen of this city, several of whom are among the South's most outstanding business and professional men. Twenty-five answers have now been received, all of them manifesting a keen interest in this subject. Some are brief answers to questions asked; others are lengthy letters going into great detail, indicating that the authors have given serious thought to the matter. Without exception, it was agreed that "things are not as they should be", and that changes were needed.

Composite Answer to Questionnaire.

The writer has carefully studied all these replies, endeavored to classify and analyze them, and presents the following results:

Question 1: Is the typical program of the local church too heavy? Eighteen answers were in the affirmative, five negative, and two were uncertain. Classified by groups, all of the pastors considered the program too heavy, as well as all of the other ministers, with one exception. The laymen were about equally divided. One very active layman, superintendent of a large Sunday school, insisted that we needed to increase and intensify the demands of the program of the church. A Seminary specialist states that the only way such a program can be carried on is through a large staff of trained workers.

Question 2: Are there too many preaching services, and if so, which would you omit? If we should have a substitute, what would you suggest?

Seven men said there were too many preaching services; six said not; and the other answers were qualified or uncertain.

Sunday Morning Service.

There was no suggestion of any radical change from the typical service, as we have it, at present, though two laymen thought the long prayer should be shortened, and most everybody agreed that the musical program should be less elaborate. One man wanted to "drown the choir", and another said, "Silence all anthems"!

Sunday Evening Service.

The consideration of this service indicated decided differences of opinion, though everyone agreed that some changes should be made, and that there should not be two services of the same sort on the same day. There seemed to be a reluctance to accept a program providing for but one worship

service on Sunday, because it was believed that it was impossible for all interested persons to come at the same time. One pastor suggested that the same sermon should be preached at both services. A layman thinks that the second service should be a song service. Others thought that it might be turned over entirely to young people, under the pastor's supervision. Still another suggested a "church night" program. The president of one of our church institutions says: "If the people fail regularly to attend any given preaching service, that is an indication that that particular service is superfluous."

Mid-week Prayer Service.

Opinion is divided as to whether this service should be continued. There is very little enthusiasm for it, and many elders say it should be eliminated entirely from the church program.

Question 3: Do young people's meetings detract from attendance on church services? If so are they desirable?

One minister says that his Young People's Society increased attendance at evening church service. Another states that if we were efficient in our work we should attract the young people to church anyway. However, it was the general concensus of opinion that these meetings did decrease attendance of young people at regular church services; that it was unreasonable to expect them to attend all of the services on Sunday; but that organized young people's work should not be abandoned. Some feel that the Sunday evening service should be merged with a meeting for young people, and others that all young people's work should be a part of the church school program.

Question 4: A. As a minister, could you put your time to better use than by preparing so many sermons and addresses?

The answers to this question were almost evenly divided between yes and no, some replies being qualified. With one exception, I believe, all of those who voted in the negative

were men who had only one weekly sermon tto prepare. The pastor of one of our largest churches wrote: "Once a week a man might be able to preach." Another rather tersely suggests: "Could I? Would I?"

B. Is it your opinion that the quality of preaching today measures up to the demands of intelligent laymen?

This question was presented to the laymen only, and, in the main, was rather diplomatically answered. A majority thought it did not so measure up, each stressing the fact that his church was accustomed to a very high type of preaching. One, an elder in my own church (!), did admit that "the Church was producing few Palmers, Hoges, Moores, etc." A leading merchant offered the following comment: "I firmly believe that the type of preaching may be more effective if greatly simplified. I do not think it is a question of measuring up to the demands of the highest intelligence of laymen. It is my opinion that ministers strive too much for fine rhetorical and oratorical effects and sermons generally are too theological and too complex for the average young person and adult that they may grasp the meaning of the simplified religion that Christ taught. I am well aware that ministers are human and that they like to produce fine effects, too often calculated to reach the intelligence rather than the hearts of the people."

Summary and Analysis.

A careful re-survey of the questions and answers suggests the following conclusions:

1. A large majority of ministers and laymen believe that the program of the local church is too elaborate and should be simplified.

2. There has not been much definite thinking, of a constructive sort, as to how this should be done; but, in a general way, the church is moving toward a future program, about as follows:

a. The Sunday morning service will remain as at present, with a shorter pastoral prayer and less elaborate music. (The

writer is surprised that so little was said about the new emphasis on "worship" and its technique—probably because this is now accepted as a matter of course?)

b. There will be no general rule or practice as to the Sunday evening service, applicable to all churches. The question as to whether a church should have any Sunday evening program will depend largely upon its location. In most downtown churches the evening service will be abandoned. In suburban and residential districts, and in the vicinity of educational institutions, the church will evolve a modified type of Sunday evening program, probably carried out by the young people, under the pastor's direction.

c. The typical Wednesday evening "prayer meeting" will be discontinued, unless it can be converted into something quite different from the usual "sermonette", with accompanying prayers and hymns. As a substitute, systematic Bible study is rarely successful, being considered too heavy by most laymen.

d. The church school will continue its normal development, utilizing the new knowledge of Religious Education, but under a reaction against over-organization and increasing demands upon the time of volunteer lay workers. The ministry will insist that the whole church program be coordinated and will oppose the tendency to subordinate the regular worship services to other things. While disposed to give full consideration to the modern conception of "Religious Education", the apparent tendency to "smother the pulpit" will be resisted, and the worship service, with emphasis on the sermon, will still be regarded as central. In considering the whole church program, it must be remembered that the "worship" service is also a *teaching* service, with due emphasis on the sermon.

Thus far there is no indication that the "graded church" idea has been generally accepted or considered in our denomination, but some well informed and thoughtful men believe the drift is in that direction.

e. Not a single man dares suggest any change in the field of organized woman's work, though some have observed that

the attendance upon the regular church services, and interest in the church program as a whole, is in inverse ratio to the development of women's organizations.

f. A discussion of the Men of the Church is omitted from this article, because the work of this organization has not been developed in Richmond to the extent that it has in some other cities, and the results of a questionnaire, limited to this community, would not be representative of the whole church.

It may be that the solution of the problem lies along the line of persuading the laymen to carry a portion of the responsibility now borne by the clergy.

Can the Preacher Be Saved?

Will there be a pulpit in the church of the future?

a. There is the need for a higher quality of preaching. All ministers feel this, and conditions prove it to be true.

b. There cannot be much general improvement in quality under the present regime.

c. The demands upon the ministry will continue to increase, rather than to decrease, as the public becomes more cultured and civilization more complex.

d. Some concerted plan must be devised and carried out. With the exception of an occasional "strong man" of outstanding ability who will assert his independence, the ministry will remain submerged in a sea of activities for this generation, unless something definite is done to relieve the situation. As a rule, where a minister individually endeavors to simplify his church program, as by omitting the mid-week service, or changing the Sunday night program, he is suspected of being lazy, or assumed to be lacking in piety and zeal. If he declines to participate in secular activities, he is narrow or selfish. It is high time for thoughtful men to recognize their responsibility and obligation to themselves to their age, and especially to the ministry of the future, and to think through and carry out some constructive, concerted plan for the salvation of the *preacher,* if he is to fulfill his God-given function in the church and in society. This problem is one which requires and deserves the concentrated thought of the best brains of our church. It is a proper sub-

ject for discussion in ministerial groups everywhere and for action in our presbyteries and other church courts.

For, after all, it has "pleased God, by the foolishness of *preaching,* to save them that believe".

THE REVEALER.

By Lloyd M. Courtney,
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"Now we see through a glass, darkly . . . . but we see Jesus." 1 Cor. 13:12—Heb. 2:9.

Some time ago I read a quotation from the published letters of Franklin K. Lane, in which he broods upon the mysteries of our shadow-haunted existence, thinks what an enlightening experience it would be to have communion with some of the master spirits who have gone before into the illumination that lies beyond the sunset, and adds, wistfully, "For the free-going of the mind, it would lend such impulse to see clearly". The Apostle's mind goes out along that way, too; albeit with a nobler thought. "Now I know in part; but then shall I know even as also I am known."

"*Then* shall I know." But, *now*—"now we see through a glass, darkly." Yes; but let us hasten on to the second part of our text: "But we see Jesus." We bring these latter words from another letter and another writer, but is there not here a union of affinities: the affinity that exists between the want and the supply; between the question and the answer?

These broken sentences have long stood together in my mind. And they have done so because in an hour of deep need they came to contact there, fusing to a glow-point in the dark. "Now we see through a glass, darkly . . . . but we see Jesus." Dark. But, we see—enough! "There is always light enough to get home by."

Limited Perception.

"We see through a glass, darkly." It does not require an elaborate argument to establish the truth of that statement. But let us consider it for a moment, advancing from elementary considerations.

Man's physical contact with the world about him is established through those five avenues we call the senses. Think of just two of them—sight and hearing. We are disposed to believe in the trustworthiness of these, for so run our proverbs. "Seeing is believing," we say. But how little do we see, after all. How limited are our perceptions here.

That thought is strikingly illustrated by what physical science has to tell us about the solar spectrum, with the sunlight broken up into its component colors. There are the red or heat rays on the one end, and the violet or chemical rays on the other, and in between the intermediate colors that blend and bind them together. At the one end the vibrations are short and very rapid; at the other much longer in wave length, and slower. The human eye, we are told, is so constructed that it can register vibrations within the range between the red at the one end and the violet at the other, but not beyond it. Physicists, however, will show us pictures of colors beyond that range—at the one end with four times the rapidity of vibration, and at the other with three times the wave length. We do not see them; not because they are not there, but because they are beyond the range of sight. "We see through a glass, darkly."

And, even as we see only within a limited range, so also do we hear within a range that is no less limited. The normal ear, we are told again, is so constructed that it can register sounds up to so many vibrations a second and down to so many vibrations a second, but beyond that it is deaf. But, are we not assured that there is sound beyond that limited range? As Tennyson said:

> "There is sweet music here that softer falls
> Than petals from blown roses on the grass,
> Or night-dews on still waters . . . ."

And, pushing out the thought of the limitations of these physical senses, see how they press in upon us even within the restricted range of our sight and hearing. Jurists the world over have recognized the fact of our limitations here. Two witnesses give, in entire honesty, their separate reports of a thing which they have both seen and heard; but these reports will not be identical in detail. Indeed, it is a commonly accepted opinion that if such reports agree too perfectly they are of questionable value. And what is that but the simple recognition of the fact that we do "see through a glass, darkly"?

One would like to pause here and consider the spiritual significance of this observed fact. To think of how we see what we are prepared to see. An entry in Tyndall's diary comes to mind: "At sunrise we came among the Alps. They are of sandstone, stratified very regularly." The Alps! Sunrise! Sandstone.

"Two men looked out from prison bars;
One saw the mud, the other saw the stars."

But let us not too much anticipate ourselves.

We are thinking just now of the limitations of these physical senses of ours. But we must go on and consider also our mental limitations. "We see through a glass, darkly." Yes. And, "we know in part". And what a little, fragmentary part it is. One thinks of Newton, saying, "I have gathered a few pebbles along the shore of an infinite sea".

We build our proud arguments that labor on from premise to conclusion, and we say of the result that it is irrefutable. But it is a humbling thing to reflect upon the frequency with which we have to alter our conclusions. One of our philosophers has reminded us that before we can say of anything that it is absolute truth, we must first of all be able to prove that the mind that has conceived it is an infallible instrument for perceiving truth. And that we are not prepared to prove—yet.

No matter how high the aspiring intellect of man may

climb, always there are limitations. Always he is ringed about by the unknown. Always there are those farther shores, to which he cannot see. Horizons hem him in; the unyielding horizons of his limited power to know. One thinks of Tennyson's poem:

> "Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but *if* I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

Yes. But that is precisely what we cannot attain. Perfect comprehension. Complete knowledge. We cannot compass it. "We know in part."

But the matter goes deeper still. How often in the New Testament do we find the Master dealing with those cramping physical limitations that hem in the lives of men. Isaiah saw it before His coming. "Then," he says, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." And so we see it. Eyes that were dark seeing again; ears that were dull and heavy hearing. *But always back of that which is physical that which is spiritual.* "Thy sins be forgiven thee."

What is sin? When I raise that question in my own thinking my mind always gets around to an incident in the life of our Lord. I am thinking of a day near the close of His life, when the end of the road was in sight, with a Cross in full view. How shall He meet that hour? Whose will is to be done now? So the questions must have pressed in upon Him. And then you see Him rising to the full stature of His sonship. "Father, glorify thy name." Heaven must needs answer that. And so the answer comes: "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." But, you remember, there were some who were standing near that day, hearing and seeing, but blind and deaf to what was going on. So they dismissed

it with the casual remark that it was thundering. Perhaps there would be rain.

There was God breaking into human life. There was the will of man reaching up, vicariously, to blend with the eternal purpose. There was the promised consummation of all the far-seen good, for which "the whole creation groaneth and travaileth in pain together". "Your redemption draweth nigh." And there were those dull people standing by and hearing nothing but the roaring noises of the world. Is not that of the very essence of sin? Surpassing moral beauty. Authentic spiritual majesty. Divine love reaching out in redemptive passion. They stood in the presence of it, and perceived nothing. Contemplating such scenes this, some of those sayings in the New Testament become tremendously real—"Dead in . . . . sin."

One thinks of Browning's parable of the men who came to the seashore, to whom one said: "Come, and I will show you where you may find pearls." And they answered, stupidly: "Pearls! We are not wanting pearls; we are dredging for whelks." And one thinks, too, of those rebuking words of the Master: "Perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not?" "If therefore the light that is in thee be darkness, how great is that darkness!" That is to know the farther meaning or the Apostle's words: "We see through a glass, darkly."

Accepting Our Limitations.

How our limited perceptions hem us in! Must we accept them, and say, "Nothing beyond"? There are those who do. In his book, "The Education of Henry Adams", the brilliant autobiographer sets down the results of the reflections of a lifetime. But his limping pessimism brings him out to no clear convictions about the meaning of life, viewed either from the standpoint of the individual or by taking the long view of history. "In Rome, more than once, he sat at sunset upon the steps of the church where Gibbon had mused on the

fall of the Empire—sat and reflected, and concluded nothing." To him, Rome was just "a bewildering complex of ideas, experiments, ambitions, energies. Without her, the Western world was pointless and fragmentary; she gave heart and unity to it all; yet Gibbon might have gone on for a whole century sitting among the ruins of the Capitol, and no one would have passed capable of telling what it meant. Perhaps it meant nothing."

It is a thing with which we are all too familiar; whether we read such finely turned and penetrating phrases of a "distinguished disillusionment" as his; or whether we scan some of the sickly offerings of the animated fountain pens and penny-a-liners that clutter up the book-stands, with their synical reading of life, like that one who

"Held that hope was all a lie
And faith a form of bigotry
And love a snare that caught him.
Then thought to comfort human tears
With sundry ill-considered sneers
At things his mother taught him."

To see in the whole rich, colorful drama of human life nothing more than a story without a plot; not to believe that "through the ages one increasing purpose runs"—that is to accept our limitations. To throw away the unpurchasable unseens, our faiths and hopes and loves, with their power to lift us into those golden, self-forgetable moments of high and assured enthusiasms, nerving us to noble and purposeful living—that is to settle down in our limitations. And life becomes what Macbeth said it was:

". . . . a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

Finding the Way Through.

We cannot permanently settle there. Always the spirit of man is haunted by those dreams of "distant, far-off things, and something evermore about to be". Like those prisoners

of Pharoah's household, "we have dreamed a dream", and we are looking for the interpretation. We beat our wings against the bars of our limitations, looking for the way out.

But, where is the interpretation? Where is the way out? Many guides press their services upon us. The air is full of voices. The waters of the pool of Bethesda are kept bubbling. Take a dip in this pool or that, we are advised—and, lo! the miracle. But how often does it turn out that Isaiah's figure is reversed and the pool becomes a mirage.

We hunger for assurance. We want to live confidently. Our spirits listen, with eager wistfulness, to the Apostle's ringing affirmation, *"I know"*. Whether we are looking up toward God, and feeling out, if haply we may find Him; whether we are looking down into these lives of ours, trying to find there the deeper meaning and the farther purpose; whether we are musing upon those baffling experiences, when the unanswered "why"? dies upon our lips; or whether, as how often we do, we are fixing our gaze upon the thick curtain men call "death", trying with straining eyes to catch some ray of light, bending eager ears to catch some whispered sound to break the awful silence; it is always the same. What seekers of light we are! What listeners! How hungry for the assuring word!

The "word"—that brings us to the answer. The quest ends there. "The Word became flesh." Many teachers, but only one Saviour. "God may have other words for other worlds, but for this world the word is Christ."

"By faith . . . ." "By faith he endured as *seeing* . . . ." "By faith we *know* . . . ." Like those bewildered travelers along the darkened road to Emmaus our groping spirits go, musing upon the mysteries of our own shadowed way, with all "its starts, its stops, its bafflements, its besetments". But, like them, too, we find the Great Friend beside us there, and our hearts burn with the light and joy of a new-found assurance. Like Christian, in Bunyan's Pilgrim's Progress, we are led on to the house of the Interpreter, where

> "Faith lends its realizing light,
> The clouds disperse, the shadows fly."

"Now we see through a glass, darkly . . . . but we see Jesus." Dark. But we see—enough!"

To Know God.

"Oh that I knew where I might find him!" Job cries. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." The old patriarch, you see, was like the man who is trying to see beyond the range of sight, trying to hear beyond the range of hearing, trying by thinking to know God, trying to lift his shadowed soul above all the "peering littlenesses", that he might find out the Almighty to perfection. But how impossible it is.

And let us understand clearly what Job's problem was. It was not the simple question of the existence of God. He knew the answer to that question right well. With the Psalmist, he knew that the heavens are continually declaring His glory. "The fool hath said in his heart, there is no God." And notice where he said it: not in his head, but in his rebellious heart that did not wish to acknowledge God. The writer makes that clear. "They have done abominable works," he says. How often is it true that our difficulties in the matter of belief begin with our difficulties in the matter of the Ten Commandments—that, as Francis of Assisi said, "we know as much as we do".

Nor was Job afflicted with that wearisome egotism that is so common in our day, with its brooding introspection, its groping about among the apparitions of the mind for some subjective ground of faith. George Adam Smith has somewhere said that most of the heresies that have troubled the world and clouded our faiths have arisen from man's desire to save himself. Our day is having its full share of that. But it is a hopeless business. Carlyle's remark comes often in mind. "It was an Irish saint," said he, "who swam the Channel holding his head in his teeth, and the feat has not been repeated."

Another has said: "Man would not imagine, much less need, religious faith if the object of it did not exist." Every man must be aware that he is continually upheld by some Power beyond and greater than himself. But the pressing question is, not the actual existence of such a Power, but to know something of the nature, the character, the thought, the purpose of Him, in whom "we live, and move, and have our being". That was Job's question. And that is our question, too.

"Oh that I knew . . . ." The old patriarch was "seeing through a glass, darkly". And so it always is until the truth of the second part of our text comes home to us: "But we see Jesus." If we may so say it, Jesus takes the very nature and character of the invisible God; bringing Him down into the range of our vision, that we may see; bringing Him down into the range of hearing, that we may hear; bringing Him down into the range of our understanding, that we may know. "In him dwelleth all the fulness of the Godhead bodily." God demonstrated. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

There is an old painting of the Crucifixion, in which, at first, one sees only the face of the Son, with the mingled emotions of that mighty hour caught by the brush of spiritual genius. But, looking closer, one becomes aware of the presence of another face, in the shadows behind the Cross, wherein one sees depicted, too, that which first has been seen in the face of the Son. And so it is. "He that hath seen me hath seen the Father."

> "The very God! think, Abib; dost thou think?
> So the All-Great were the All-Loving too."

"Now we see through a glass, darkly . . . . but we see Jesus." It is enough. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

To Know Man.

The Psalmist long ago raised the question, "What is man"? but have we not often read into his conclusion a pessimism that is far from his thought? We come upon him there, absorbed in his contemplation of the sky, subdued by its vastness and its beauty. He begins his chant of praise: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." How humbling is the night sky! And so he seems to find it; for, suddenly, his thought turns in upon himself, to consider his littleness in the presence of such vastness. "When I consider the heavens, the work of thy fingers; the moon and stars, which thou hast ordained; what is man, that thou art mindful of him? and the Son of man, that thou visitest him?" He is bowed down as he contemplates the over-arching greatness, but he does not come out to any pessimistic conclusion, because, in the words of Henry Vaughan, he could

> "Feel through all this earthly dress
> Bright shoots of everlastingness."

Just when it seems that he is about to go on and speak of the insignificance of little man in the presence of such immensities, the truth dawns upon him: "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor." He remembers that God does not estimate values by the bulk; that mere size is not a quality that is needed to attract His attention. He remembers that, as Paul said on one occasion, even the farther-seeing of the untutored by grace have glimpsed the truth that "we also are his offspring". He thinks of his spiritual heritage and destiny. So is he saved from a pessimistic reading of life by remembering who he is, whence he has come, and whither he may go.

But do not our questions here wait for the satisfying answer until we have pondered them in the light of the truth that shines through these words: "Now we see through a glass, darkly . . . . but we see Jesus?" "The Son of Man," He liked to call himself. And so He is; the ideal, full-

statured Man—man as he exists in the thought and purpose of God, when faith and hope and love have made him worthy to bear the Name. "We see Jesus," and seeing Him is

"To see
Life, not the daily coil, but as it is
Lived in its beauty in eternity,
Above base aims, beyond our miseries;
Life that is speed and color and bright bliss,
And beauty seen and strained for, and possessed."

We come to our just estimate of man in the light of what we see in Him. For, revealing God to man, He also reveals man to Himself. "That ye may be the children of your Father which is in heaven."

Jesus was no sentimental optimist in His reading of human life, as His words and, above all, a Cross abundantly prove. "He knew what was in man." He read these erring hearts of ours with a faithfulness that leaves us hot-faced and ashamed.

"He took the suffering human race,
He read each wound, each weakness clear:
He stuck His finger on the place
And said, Thou ailest here and here.' "

He spoke of needed changes so drastic, so radical, that He could use no less strong a figure than to say, "Ye must be born again". But, even so, He believed in man; because He knew who he is, whence he comes, and whither he may go. Man comes to an understanding of himself in the light of the Cross, because there he has learned to say:

"All I could never be,
All men ignored me,
That I was worth to God,
Whose wheel the pitcher shaped."

"As dear children." So does He reveal man to Himself. "We see Jesus," and by faith and hope and love we are led on, until we come to the "knowledge of the Son of God, a perfect man, unto the measure of the stature of the fulness of Christ". And, meanwhile, our hearts have learned a song, glorious and triumphant, transfiguring life and death and time: "Behold, what manner of love the Father that bestowed upon us, that we should be called the sons of God." "Beloved, *now* are we the sons of God."

To Know the Answer to the Eternal "Why"?

"We see through a glass, darkly." How true of these shadow-haunted lives of ours these words become when we are brought by those orderings of Providence, which are past our understanding, to know, in our own bitter experience, that there is a "hint of tears behind all things human". Sorrows come, when it seems that every star has been blotted out from our skies, and our spirits are left maimed and broken. Job's comforters, with their shop-worn platitudes, cannot help us then. Our large questions will not be put off with little answers.

How common is that experience that Tennyson describes:

> "I stretch lame hands of faith, and grope,
> And gather dust and chaff, and call
> To what I feel is Lord of all,
> And faintly trust the larger hope."

What we need is some assuring faith by which we may know that there is "tenderness behind the hardness of life, meaning in its mystery, purpose in its often strange medley, and prophecy in its fleeting, fading beauty".

Dr. Hubert L. Simpson writes of hearing Chopin's great Nocturne in C Sharp Minor played by one whom he describes as the best living interpreter of Chopin. "The printed program," he says, "set forth the usual banal explanation of what people thought was in Chopin's mind and heart" when he wrote his great Nocturne. "One said, 'it is the gloomiest

and grandest of Chopin's moody canvasses'; another, 'the sudden outburst of quickly passing passion followed by accents of despair seem to speak of the tragedies of life'. But those of us who heard will never forget how, before he seated himself at the piano, the little maestro came forward with that unearthly smile of his and told us the secret. 'I must tell you; it is very interesting. Chopin told Liszt, and Liszt told me. In this piece all is trouble and sorrow—oh! such sorrow and trouble—until he begins to speak to God, to pray; and then it is all right.'"

Yes; if we have learned to say, "Abba, Father". And for that we are brought yet again to the words: "We see Jesus." F. W. H. Myers once said that if he could have one question to put to the Sphinx, it would be: "Is the universe friendly?" We want that question answered, too, but we do not need to wait until the Sphinx has spoken to have it answered. "God hath spoken to us by His Son." Always there is Someone to whom it really matters; always Someone who remembers and who helps. "Your heavenly Father knoweth."

"He is my friend, I said,
Be patient; overhead
The skies are drear and dim,
And then the thought of Him
Smiled on my heart . . . .
And all my winter time
Thawed into running rhyme,
And rippled into song,
Warm, tender, brave and strong."

To know that God is at the least as good as Jesus, and that He "dealeth with us as with sons"—is not that enough "We see through a glass, darkly." We shall not always be able here to understand the Divine why; for, as Isaiah said for Him, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "But we see Jesus"; and at the very least we can say with Browning: "God, thou art love; I build my faith on that." We can at the very least be assured that there is "tenderness be-

hind the hardness of life, meaning in its mystery, purpose in its often strange medley". We can know the truth of the saying that is written: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In whatever sorrows and losses life may bring to us, we may have Him saying to us, as He said to Francis Thompson:

"All which I took from thee, I did but take,
Not for thy harms
But just that thou might'st seek it in my arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home;
Rise, clasp My hand, and come!"

To Know What Death Is.

The thought of immortality within us is strong. It is in our instincts, our consciences, our awareness of the incompleteness of life, our loves, our sense of God. Primitive peoples mark the places of their dead with some symbol of their hope. Conscience cries out for a juster Judge than here. In his seventieth year, Victor Hugo says: "Winter is on my head, but Spring is in my heart. For half a century I have been writing, but I feel I have not said a thousandth part of what is in me." Charlotte Bronte looks into the face of her husband and cries: "Oh, I am not going to die, am I? He will not separate us; we have been so happy." And Tennyson says:

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just."

The thought is strong within us, but how we need the confirming word! Addison has his Cato saying, "It must be so .... else, whence this pleasing hope, this fond desire"? But when "the heart is empty, and the grave is full", we

want more than a pleasing hope and fond desire. Then, surely, we are knowing the limitations of our so little-seeing eyes and our so little-hearing ears.

"We see through a glass, darkly." But what illumination then shines through those other words: "But we see Jesus." "If it were not so, I would have told you." Jesus knew about all our pleasing hopes and fond desires. And, being who He was, and knowing what He knew, He gave the assuring word.

But there is more—how infinitely more! The third day dawned in Joseph's garden, and the pleasing hope and fond desire became a demonstrated fact. We see Him then, and, like Keat's lone watcher of the skies, a whole new world swims into our ken. "Our Saviour, Jesus Christ, abolished death, and brought life and immortality to light." So is the fact of immortality brought down into the range of our seeing, that we may see; down into the range of our hearing, that we may hear; down into the range of our understanding, that we may know.

"In my Father's house are many mansions." So can we take our loved ones out to the narrow bed that waits for all of us, and lower them there with steady hands; for beside the Christian grave the shining Presence stands, saying as of old, "Not here—risen". And when the "one clear call" for us comes, we can answer in the confidence of an abiding fellowship, through which comes the assurance: "I am the resurrection and the life; whoso liveth and believeth in me shall never die." With Browning, we can "face the unseen with a cheer", faring ever onward, to find old loves, new friendships, high adventure, and a crown.

To Clear the Darkest Glass.

What is it that has so darkened the glass for us? Shelly wrote:

> "Life, like a dome of many-colored glass,
> Stains the white radiance of Eternity."

That is our trouble. The darkness is in us. Back of all our cramping limitations, the old, old problem of sin. "But we see Jesus"; and, with Paul's appropriating faith, we are taught to say, "The Son of God loved me, and gave Himself for me", and the darkest glass is cleared.

"I am the light of the world," He said. And so He is. "Now we see through a glass, darkly . . . . but we see Jesus." And, seeing Him, we see enough. "There is always light enough to get home by."

THE BIBLE DOCTRINE OF PREDESTINATION.

By Rev. Thomas Cary Johnson, D. D., LL. D.,
Emeritus Professor of Systematic Theology, Union Theological Seminary, Richmond, Va.

The second volume* in the proposed ten volumes of Dr. Warfield's collected writings deals with the following subjects: Predestination; The Foresight of Jesus; The Spirit of God in the Old Testament; The Biblical Doctrine of the Trinity; The Person of Christ; God our Father and the Lord Jesus Christ; The Christ that Paul Preached; Jesus' Mission according to His Own Testimony; The New Testament Terminology of Redemption; Christ our Sacrifice; The Biblical Notion of Renewal; The Biblical Doctrine of Faith; The Terminology of Love in the New Testament; The Prophecies of St. Paul; The Millennium and the Apocalypse.

These articles bear all the usual marks of the exhaustive learning and profound thought of the leading Calvinistic theologian of the first quarter of the twentieth century. The doctrines set forth are Biblical doctrines. They are the work of a Biblical exegete of the first water, who has quarried out of the Scriptures of the Old and New Testaments and materials

*Biblical Doctrines. By B. B. Warfield, Professor in Princeton Theological Seminary, 1887-1921. Oxford University Press, New York. 663 pages. $4.

out of which he constructs and reconstructs the doctrines with which he deals.

In all this work, this scholar, in the very forefront of all the scholars of his age, at once for the breadth and the minuteness of his researches into the rise—the production—the teaching, the character and trustworthiness of these Scriptures, handles them as of ultimate and absolute authority—as the very Word of God in all that they teach. It ought to do, and would do, if consideringly read, much to confirm the faith of the Christendom of our day.

His method in discussing his themes may be conveniently instanced in the paper with which the volume begins—that on Predestination.

This article, of sixty-five pages, falls into five divisions: I. The Terms; II. Predestination in the Old Testament; III. Predestination amongst the Jews; IV. Predestination in the New Testament; and V. The Bible Doctrine of Predestination.

Of his discussion of terms, it is enough to say that it is illuminating, adequate, and that his inductions are based on a comprehensive grasp of the Scriptures bearing on the subject.

In treating predestination in the Old Testament, he shows that no survey of the terms used to express it can convey an adequate sense of the place occupied by the idea of predestination in the religious system of the Bible; that it is fundamental to the whole religious consciousness of the Biblical writers, and that it is so involved in all their religious conceptions that to eradicate it would transform the entire Scriptural representation. He calls attention to the nature and implications of such formative elements in the Old Testament system as its doctrines of God, Providence, Faith, and the Kingdom of God. He shows that Israel entered on its national existence with a vivid consciousness of an Almighty personal Creator and Governor of heaven and earth—the initiative of which consciousness Israel always referred to God—a personality of illimitable power, wisdom, grace and holiness—the free determiner of all that comes to pass. He

shows that the Old Testament saints, standing over against God not merely as creatures, but as sinners, found no ground of hope save in the free initiative of Divine love. "At no period of the development of Old Testament religion was it permitted to be imagined that blessings might be wrung from the hands of an unwilling God or gained in the strength of a man's own arm" (p. 11). It was ever taught that "all that comes to man in the spiritual sphere also is the free gift of Jehovah."

This lesson is particularly "emphasized in the history of the establishment and development of the Kingdom of God, which may well be called the cardinal theme of the Old Testament". It is not the product of man's effort in seeking God, but the gracious creation of God Himself, working in history to carry out His purpose to recover fallen man to Himself. "To this end He preserves the race in existence after its sin, saves a seed from the destruction of the flood, separates to Himself a family in Abraham, sifts it in Isaac and Jacob, nurses it and trains it through the weakness of its infancy, and gradually moulds it to be the vehicle of His revelation of redemption, and the channel of Messianic blessings to the world. At every step it is God, and God alone, to whom is ascribed the initiative and the most extreme care is taken to preserve the recipients of the blessing sconsequent on His choice from fancying that these blessings come as their due, or as a reward for aught done by themselves, or to be found in themselves" (p. 12.)

"The specific teaching of the Old Testament as to predestination naturally revolves around the two foci of that idea which may be designated the general and special or, more properly, cosmical and soteriological predestination; or, in other words, around the doctrine of the Divine decree and the Divine election. The former, as was to be expected, is comparatively seldom adverted to—for the Old Testament is fundamentally a soteriological book, a revelation of the grace of God to sinners. Predestination is implied in the primordial idea of God as an Almighty Person. It is postulated from the beginning and continually finds more or less clear

expression. Throughout the Old Testament, behind the processes of nature, the march of history and the fortunes of each individual life alike, there is steadily kept in view the governing hand of God working out His preconceived plan—a plan broad enough to embrace the whole universe of things, minute enough to concern itself with the smallest details, and actualizing itself with inevitable certainty in every event that comes to pass" (p. 13).

The Old Testament writers had been given to conceive the loftiest type of pure concrete theism—to see in God a person; like other persons purposeful in His acts, but, unlike other persons, all-wise in His planning and all-powerful in His performing, "predetermining all that comes to pass in the universe", down to the least detail. They profess that they know Him only in part, that they deal with a person so far above human persons that we can follow His movements only in a halting fashion; that "His thoughts are not as our thoughts and His ways as our ways" (Isa. 55:8).

"How God governs the acts of free agents in the pursuance of His plan, there is little in the Old Testament to inform us; but that He governs them even in their most intimate thoughts and feelings and impulses is its unvarying assumption: He is not only the Creator of the hearts of men in the first instance, and knows them altogether, but He fashions the hearts of all in all the changing circumstances of life; keeps the hearts of all men in His hands, turning them whithersoever He will (Prov. 21:1), so that it is even said that man knows what is in his own mind only as the Lord reveals it to him (Amos 4:13). The discussion of any antinomy that may be thought to arise from such a joint assertion of the absolute rule of God in the sphere of the Spirit and the freedom of the creaturely will, falls obviously under the topic of Providential Government rather than under the Decree: it requires to be adverted to here only that we may clearly note the fact that the Old Testament teachres, as they did not hesitate to affirm the absolute sway of God over the thoughts and intents of the human heart, could feel no embarrassment in the inclusion of the acts of free agents within

the all-embracing plan of God, the outworking of which His providential government supplies" (pp. 19-20).

He teaches us that even the growing legalism among the Jews in the intertestament period could not easily erase the profound religious conception of the relation of God to the works of His hands; but that by degrees, as the idea of the law more and more absorbed the whole sphere of religious thought, and piety came to be thought of more and more as right conduct before God instead of living communion with God, they began to think of themselves increasingly as their own saviours, and to magnify the human will, till at length heathen self-sufficiency became dominant among them."

He shows that New Testament teaching concerning predestination is abounding: He considers, first, Christ's own teaching as recorded in the Synoptics, then His discourses found in the Gospel according to John, then successively the teaching of James, of John, of the Epistle to the Hebrews, and Paul's Epistles. In each case he shows how the doctrine of predestination is involved in Jesus' and in the Sacred writers' doctrines of God, Providence, Faith, the Kingdom of God; he points to the pervasion of all their teaching with this great doctrine, and considers specific statements of it made by them. From the data provided by the Synoptists and those presented by the Apostle John he carries us to the conclusion that our Lord does not teach a "predestination" that is carefully adjusted to the foreseen performances of the creatures, and as little to a "decree" which may be frustrated by creaturely action, or an "election" which is given effect only by creaturely choice: to our Lord the Father is the Omnipotent Lord of heaven and earth, according to whose pleasure all things are ordered, and who gives the Kingdom to whom He will (Luke 12:32, Mark 11:26, Luke 10:21). Certainly it is the very heart of our Lord's teaching that the Father's good pleasure is a *good* pleasure, ethically right, and the issue of infinite love; the very name of Father as the name of God by preference on His lips is full of this conception; but the very nerve of this teaching is that the Father's will is all-embracing and omnipotent" (pp. 37, 38).

"It was reserved, however," he reminds us, "to the Apostle Paul to give to the fact of predestination its fullest New Testament presentation. This was not because St. Paul exceeded his fellows in the strength and clearness of his convictions, but because, in the prosecution of the special task which was committed to him in the general work of establishing Christianity in the world, the complete expression of the common doctrine of predestination fell in his way and became a necessity of his argument" (p. 45).

After showing how Paul's soteriological concern determines, in the main, his allusions "to the all-determining hand of God", he expounds the three chief passages in which the great Apostle sets forth "his fundamental teaching as to the relation of salvation to the purpose of God", viz., Rom. 8:29, 30; Rom., ninth, tenth and eleventh chapters, and Eph. 1:1-12.

Under his fifth head under this subject, Dr. Warfield begins: "A survey of the whole material thus cursorily brought before us exhibits the existence of a consistent Bible doctrine of predestination, which, because rooted in, and indeed only a logical outcome of, the fundamental Biblical theism, is taught in all its essential elements from the beginning of the Biblical revelation, and is only more fully unfolded in detail as the more developed religious consciousness and the course of the history of redemption required" (p. 60).

In the effort to let the reader see the nature of Dr. Warfield's work in this volume, we have used up the space allowed; and yet have not touched the fifteen other highly excellent pieces of work.

Of these sixteen articles all save two were produced since 1904; and ten of them since 1914. They are fresh papers on great subjects by a prince of exegelical theologians. They are commended to the perusal of every thoughtful young man who desires to learn, and to hold the truth, and is willing to consider the presentation of these themes by a scholar, learned and fair, if conservative.

MAN'S FAILURE TO FIND GOD—IS THE CHURCH RESPONSIBLE?

By LeRoy Gresham, D. D.,
Pastor Presbyterian Church, Salem, Va.

This volume* by the distinguished Baltimore minister contains the Cole Lectures for the year 1930. It is a refreshing departure from what we have become accustomed to look for in books dealing with the religious outlook of the day. Such books are wont to deal in trenchant criticisms of present-day conditions, but they are frequently exceedingly vague and unsatisfactory when it comes to suggesting remedies. They thus fall within Dr. Kirk's definition of pessimism. A pessimist, he says, is "not one who frankly faces austere facts, but who in the presence of these facts confesses he has no remedy". Dr. Kirk himself is no pessimist: for while he faces the facts, he also has a remedy.

The facts are set forth in the first two chapters, on "The Conflict of Religion with Secularism" and "The Collapse of the Secular Program".

The age in which we live has often been spoken of as a religious age; but our author finds it rather an age that is becoming aware of its need of religion. Some signs of religious progress there are, and there are certain moral and aesthetic reactions toward the tragedy and the mystery of life, but there is not that confident communion with the Parent Source of all good life that really brings peace.

There is also manifest the tendency to use religion for non-religious purposes, such as, for example, a social expedient or a sanction for law. Altogether there has been a decline in religious interest. And the reason is not far to seek. It is that man "has come to find the centre of his interests elsewhere than in the divine. The modern man rejects God not because it is an unreasonable belief, but because he

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*The Spirit of Protestantism. By Harris E. Kirk, D. D., LL. D. Cokesbury Press, Nashville, Tenn. 233 pages. $2.

does not acutely feel the need of God under present conditions."

The result is that man has become earth-centered. But he is not satisfied. With all our power over the material estate we are the most dissatisfied of creatures, and our confidence in the secular program is gradually giving way to deep misgiving.

From this point Dr. Kirk goes on in his third chapter to point out the hopeful signs that are to be discerned in the present attitude of thoughtful men of science. Science is beginning to doubt its own capacity to deal with reality, and is being led to the admission that the relentless pursuit of truth in nature may lead it to a frontier where it will happen on something that is beyond nature.

It were useless to deny that at this point our author leads us into pretty deep waters; and when he goes on to handle in a free and almost casual manner things like the Quantum Physics, the reduction of scientific knowledge to Symbolic Knowledge, the newer conception of Causation, etc., the ordinary "garden-variety" of reader who may or may not have read Jeans and Eddington, and who admits that in following Whitehead he sometimes finds himself beyond his depth—such reader here may be compelled to do quite a bit of stretching in order to touch bottom. But the point about Dr. Kirk's writing (as well as about his preaching) is that whether or not a single conception eludes us here and there, or whether or not we might have preferred some other phrase than the one employed to express an idea (as, for example, the "living dangrously" recurrent in Chapter VI)—the point is, that the clarity and cogency of the main thought is such that, swept along by it, we take all minor obstacles readily in our stride. And the main thought here is, that from the side of science the way is more and more being opened for the entrance of the spiritual.

On the other hand, turning from the world of science to that of ordinary men, our author finds a very distinct spiritual unrest, an unrest which is largely subjective in its manifestations and quite unaware that there may be already present in

the world that which if apprehended would satisfy its longings after peace.

For this failure of men to find the answer to their need in the Christian faith the church is largely responsible. In the ancient world Apostolic Christianity proved in the most impressive way its ability to answer the same spiritual unrest that is felt today; but the church has become so far secularized and has yielded so much to the time-spirit that it has lost its ability to bring the same answer to the modern world. The world needs as a foundation for its peace a message that is definite and concrete. But "the ordinary man in search of this foundation is often constrained to ask, when facing the annual output of 'scholastical squitter-books' put forth in the name of religion, 'But where may hide what came and loved our clay' "?

Especially deplorable and futile is the endeavor to make people put their faith in abstractions—abstractions like the fourth dimension, for example, which Dr. Kirk says was recommended to him as an equivalent of God. "What our age wants is a concrete, dependable, and historical conception of God wherein man can be assured that he is dealing with an authentic life capable of understanding the sharp stresses and strains of his moral experience, yet by it lifted into confident communion with the Father that is in heaven." Not the Jesus of ephemeral literature will satisfy, "a glorious young man, an idealist, an apocalyptic dreamer, a prophet and moral teacher". Not on the other hand the Jesus of men's private preferences—"to one a socialist, to another a reformer, and still another a perfect rotarian. The modern man, when weary of this ambiguous world, when overtaken by a homesickness for an eternal order of experience, will not tarry long with an all-too-human Jesus who has no word of authority to guide him to the goal of his highest needs."

Thus, our author contends, one thing that the modern world needs is the re-discovery of the divine Christ and of redemption through Him. Another need which is presented with great cogency in the chapter on "Aspects of the Coming Reformation" is the re-discovery of God, the re-discovery of

the Divine Sovereignty in salvation, which was the fundamental principle of the reformed faith, and "beyond question is the essential theological principle of the reformed Churches throughout the world today. The protest of the reformers was against putting the creature in place of the Creator. If then a tendency to put the creature in place of the Creator, or, to put it otherwise, to found salvation upon a diluted idea of God and an exaggerated importance of man justified the reformed position in the beginning, it follows that whenever in the course of human events thought movements arise which tend to dilute the conception of Deity and over-emphasize the importance of man, then shall the protest which lies at the root of our reformed faith and the positive principle which animates our religious convictions be needed."

Furthermore, an assured faith in this sovereign God and His salvation cannot come to us either directly through philosophy or through unregulated mystical processes, but "can arise only from a quickening of faith in the revelation of God. If God be what we hope He is, we must believe that He will take the initiative, that He will disclose Himself to man. The conviction that lies at the root of Christianity is the belief that God has manifested Himself in Jesus Christ."

In the final chapter, on "The Choice Before Us", Dr. Kirk finds the choice to be between the priestly and prophetic conceptions of religion. The irreducible minimum of Protestant religion is the belief in the prophetic as over against the priestly conception. The priestly type of religion rests upon a sacramental symbol, the prophetic upon the proclamation of the living word. The living word proclaims a Deed of God. This Deed of God is and must be redemptive. "The Cross is central to every legitimate experience of worship and adoration. It is the Deed of God—the event in the light of which man can never again be uncertain as to the Divine disposition toward him or ignorant of the conditions upon which he may commune with God."

Furthermore, the message of Protestantism "carries with it the great truths of an open Bible, a divine Lord, an atoning Saviour, salvation by faith, a holy life by the indwelling

of the Holy Spirit, and good works wrought in the name of Jesus. This is the essence of our Protestant faith. We have the best reasons for holding it, and the essential expression of it is and must always be the preaching of the Word." And the author finally sums up by saying that "a definite unashamed return on the part of the Protestant Church to this New Testament business of preaching the gospel is the best protection from the two most formidable dangers at present facing us. These dangers are the indifference of thoughtful people to the church and the confused conceptions of the function of the church in society."

ADDRESS AT THE DEDICATION OF THE WALTER W. MOORE PULPIT AT THE CHURCH OF THE PILGRIMS.

Washington, D. C., May 25, 1930.

By Rev. James I. Vance, D. D.

Because of its location, because of those who have been privileged to share with their gifts in the erection of this lovely church, but especially because of the great idea for which the Church of the Pilgrims stand, and which has been warmly championed and widely preached by the brave and gentle pastor of this church, this occasion of dedication enlists an audience as widespread as Southern Presbyterianism.

The audience gathered here at this dedication is from every section of the South. Never, I dare say, has a church been dedicated in our Zion with so representative an audience in attendance.

It is a great occasion that causes half the members of the General Assembly to journey all the way from Charlottesville to Washington City to be present and share with Dr. and Mrs. Bird and their devoted flock the rejoicing of this day.

Here is a church beautiful and spacious enough to grace

any occasion, a cathedral church at the Capital of our nation that can claim for its constituency our denomination, and feel that behind its efforts to proclaim the truth are the prayers and hopes of all Southern Presbyterians.

We are here tonight especially to dedicate the pulpit of the Church of the Pilgrims to the memory of Rev. Dr. Walter W. Moore, a prince of preachers, a master of teachers, a builder of institutions, a prophet of the Kingdom, and beau ideal of his Church. It was my good fortune to be a member of the first class Dr. Moore carried through the three years of theological training. He came to the chair of Hebrew in Union a mere youth in years. He was so handsome he was called a Greek god; so eloquent we sat spellbound under his messages; so Christian and compelling we all wanted to be like him, and withal so humble and sincere that we felt toward him as toward a saint.

When he came to plight his marriage, he selected some of his groomsmen from that first class at the Seminary. I was fortunate enough to be one of those chosen for this distinction. Who that shared the high fellowship of that occasion but must recall it as one that made marriage sacramental?

Dr. Moore swept to the front line of the great preachers of America in the morning of his ministry and maintained with increasing splendor this preeminence to the close of his career.

His diction was faultless. He had the rare power of making his audience see the unseen and hear the inaudible. Under the magic spell of his glowing style the humdrum and prosaic were invested with resistless charm; and the ordinary clothed with romance and reality. He impressed his audience with the vastness of reserve powers held in check, and people sat and listened literally with bated breath, lest the spell be cast would end too soon.

His loyalty to the faith he professed and proclaimed was without a cloud, and the men who passed under his hand into the Gospel ministry can never have aught but hero worship for their teacher and friend. It is not strange that the greatest churches in the land sought his services and called him to

their pulpits; but he had found his life work in making preachers and building Union Seminary into our great school of the prophets.

May this pulpit in the Church of the Pilgrims in the Capital of our nation be not only a shrine where those will come who love his memory, but a seat of power from which those who follow in his train shall proclaim the undying truth of the Gospel of our Lord and Saviour Jesus Christ.

The pulpit bears these suitable inscriptions, one on each side:

I.	II.
Presented in gratitude to God for the gift of Walter William Moore to the Church of Christ.	"Sirs, we would see Jesus."
	"Who is sufficient unto these things?"
	"I will make you to become fishers of men."
"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."	"Ye shall receive power, after that the Holy Ghost is come unto you; and ye shall be witnesses unto Me."

Prayer of Dedication.

By Rev. Egbert W. Smith, D. D.

Our Heavenly Father, Thou who art the fountain of life and love and joy, we would humbly thank thee for all the sweet and tender and precious memories awakened by the name of him whom this pulpit commemorates. We thank thee for the beauty of his character, for the whole-hearted consecration of his noble gifts, for the fruitfulness of his life, for the Christlike fragrance of his spirit, and for the inspiration of his example. We thank thee for the grace that made him what he was and has taken him where he is.

May the Saviour whom he loved and followed be the central, the supreme, the all-dominating theme of this pulpit.

May the Holy Spirit, who wrought in him, apply with holy and transforming power all the messages that shall here be delivered. May the Heavenly Father's love, that brightened and guided his life, be the outstreaming radiance that from this desk shall bring light to all the darkened souls, and comfort to all the sorrowing, and strength to all the weak, and guidance to all the erring, that shall gather within these walls throughout the coming years. And from this pulpit may there come to tearful eyes inspiring visions of that reunion awaiting us in the Father's House, where we shall see again the faces kept in memory and find them

"Lovelier in Heaven's sweet clime, yet the same."

"Oh blest communion, fellowship divine,
We feebly struggle, they in glory shine,
But all are one in Thee, for all are Thine."

Oh Thou Triune God, hear us as we now dedicate this pulpit to Thy service, to the proclamation of Thy full-orbed gospel, to the advancement of Thy Kingdom, in the Name of the Father, and the Son, and the Holy Ghost. Amen.

Dr. Smith, like Dr. Vance, was a member of the first class Dr. Moore taught at Union Seminary and was a groomsman at his wedding and a lifelong friend.

THE UNION SEMINARY REVIEW

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PHILOSOPHY AND SCIENCE.

MIND AND THE WORLD ORDER. OUTLINE OF A THEORY OF KNOWLEDGE. *By Clarence Irving Lewis,, Associate Professor of Philosophy in Harvard.* Charles Scribner's Sons, New York City. Pp. 446. Price $3.00. As far as a brief summary of the author's positions seems possible, he might be said to hold that the mind brings its own interpretations to all that is "given" in experience, that the purely "given" brings no knowledge of itself, that these interpretations always far outrun

the given, that they are in the form of concepts, which concepts are furnished wholly by the mind, that they are all made in the anticipation of future experiences, that the test of a veridical judgment is whether future experiences bear out the interpretations, that all this is done in order that "a mind . . . would through learning from accumulated experiences anticipate the future in ways which would increasingly satisfy its practical intent." p. 391.

In all of this there is nothing new. What is peculiar, if anything is, is the author's limitations to knowledge. The book is largely occupied with criticism of theories, which, on whatever basal theory of knowledge, endeavor to answer some of the difficult problems in the fact of knowledge. Whether there is anything real, external to the mind, if so, how can we know it, if the mind imposes its own forms upon our experiences of it—on what ground rests the validity of our concepts, or categories—what is the true nature of the outer "real"—answers to these questions given by other schools, are acutely criticised, but, unfortunately, the author has nothing satisfactory to offer in their stead.

On the whole, while the book is worth reading for its wide knowledge, its good criticisms of current theories on all present-day theories of importance in all fields, yet one will find himself entirely disappointed if he hopes to get any real help in the deeper problems of knowledge, not to speak of those of philosophy and religion.

D. S. Gage.

The Philosophy of Value. *By Leo Richard Ward, C. S. C., University of Notre Dame, New York.* The Macmillan Company, New York City, 1930. Pp. 229. $2.25. This book by Mr. Ward is a serious attempt to clarify the numerous conflicting value philosophies of today, to show their bearing upon religious thought and to present the truth as he sees it from the Catholic and Thomistic viewpoint. Do we create values by our desires? Is God the sum total of values or the creator of values? Is religion the conservation of human values? These are some of the questions grappled with.

As against the prevailing view that we create values by our desires, the author argues strenuously that common sense is right in believing that values are in things and that we desire things because they are valuable or possess value in themselves. The preciousness is in the diamond, the lovableness in the woman, the beauty in the sunset. Otherwise, these are subjective illusions. The values are in the world even before we find them and may go undiscovered, such is the tragedy of life. But values are not mere contemplated goods; they are spurs or motivators to action—"a dynamic kind of good". Action is pointed at value. Between us and the values we

seek there is, indeed, a close relation. We become like the things we love, whether for better or worse. It is we that are changed by coming to value them, not the things valued. The current notion that man creates or confers value is thus wrong. Strictly speaking, man never creates anything but his own ideas. It is God that creates both things and their values. Man but discovers.

Against the current trend of wistful modernism to believe that man's lot is to pursue the unattainable, Mr. Ward resolutely argues that "man and all things work together unto the *expression* of God's goodness, and *are* an expression of that goodness". He quotes approvingly the view of St. Thomas Aquinas that "purpose is the theme which runs through the whole of creation, maintains order and gives life its ultimate value". What, then, of the modern view that God is value or the sum-total of values? To this our author, as a good Thomist, replies that God first *is*, "is actuality right through" and then that he is the object and source of all value—"the Sovereign Good which attracts", But these are not two but one; for God is at once the supreme Reality and the supreme Value. The final question is: How much value, how much goodness can man attain to? How much can he bear? The answer is that "man is capable of a perfect good", because nothing short of God is the end of all action and of all satisfaction. Man does attain the divine goodness, not in his being which is imperfect, but in his "operation", i. e., in his being perfected, both by knowing and acting. Evil is imperfection, dividedness, disintegration, scatteration. But the struggle goes on to the end that our true selves may be affirmed in knowing and loving God and that "the Kingdom of God may finally be revealed in the world".

Mr. Ward writes in a concise and trenchant style, often with surprising flashes of insight. Though not always fair, he is a widely read scholar, quotes freely from a great host of authors and gives a luminous cross-section of the field of value. Serious but intentional perhaps are his omissions: sin and salvation, Christ and atonement, right and wrong as related to value, the light of immortality upon the problem of evil. He is at his best as critic and commentator, not as creator of a new synthesis. He writes as a skilled pupil, not as a master-interpreter. Herein lies the impressiveness of the book to the reviewer: as showing, first, the tremendous hold of that medieval genius who fused Aristotle and Christianity, St. Thomas Aquinas, upon the Catholic world; and secondly, that Catholic scholars, however alien to us their Church, are with us and fully abreast of us in the common warfare against the enemies of the Faith. Protestant thinkers can profit by this book.

D. MAURICE ALLEN.

SCIENCE AND THE UNSEEN WORLD. *By Arthur Stanley Eddington.* The Macmillan Company, New York City. Pp. 91. $1.25. In the first rank of the greatest English scientists is Dr. Eddington, Professor of Astronomy in the University of Cambridge. Notable is this lecture delivered by him to the Society of Friends at their annual meeting in London in the year 1929. Packed into this book is an arresting discussion of the relationship of Science to the Unseen World, in which there is much to strengthen one's faith in the basic values of religion. Because of the position of Dr. Eddington in the scientific world, these utterances are of great importance; hence I have endeavored to let him state his own views. While I have taken sentences out of their immediate context and placed them side by side, sometimes adding a connecting word, I have been careful in so doing not to misinterpret them.

First, from the purely scientific viewpoint, Dr. Eddington outlines the evolutionary process leading to the advent of Man in the physical world, bringing us to that unique phenomenon, "a stirring, an awakening in the organ of the brain. On the one side there is consciousness stirring with activity of thought and sensation: on the other side there is a material brain, a maelstrom of scurrying atoms and electric charges".

Next, Dr. Eddington deals with the changed view as to the scope of physical theories and explanations. Physics today is written in equations of symbols which stand for unknown quantities. If you ask, "what do the symbols stand for?" The mysterious reply is given that physics is indifferent to that: it has no means of probing beneath the symbolism. To understand the phenomena of the physical world it is necessary to know the equations which the symbols obey, but not the nature of that which is being symbolized". The scientist, as well as the mystic, must depend upon experience which is the result of "the inter-action of ourselves with our environment. But what is the proper orientation of a rational being towards that experience which he so mysteriously finds himself partaking of? The scientific answer is relevant so far as concerns the sense-impression interlocked with the stirring of the spirit which indeed form an important part of the mental content. For the rest the human spirit must turn to the unseen world to which it itself belongs. I think that those who would wish to take cognizance of nothing but the measurements of the scientific world made by our sense-organs are shirking one of the most immediate facts of experience, namely that consciousness is not wholly, nor even primarily a device for receiving sense-impressions. Our story of evolution ended with a stirring in the brain-organ of the latest of Nature's experiments: but that stirring of consciousness transmutes the whole story and gives meaning to its symbolism.

Symbolically, it is the end, but looking behind the symbolism it is the beginning".

Dr. Eddington proceeds to point out that while the old materialism is dead, a belief in universal dominance of scientific law has taken its place. For this he uses the term "natural law" and shows quite conclusively that entirely apart from religion the word "ought" brings us into a realm of mind and consciousness wherein "natural law" is irrelevant, namely, that realm in which laws ought to be kept but may be broken. When we consider man's experiences in this realm we may "dismiss the idea that natural law may swallow up religion".

After discussing the importance of "signficances", that is the value of any physical experience, he comes to the consideration of God. Shall we demand proof of the existence of God, or shall we be content with the assurance of the manifestation of God? . . . . . In the case of our human friends we take their existence for granted, not caring whether it is proven or not. Our relationship is such that we could read philosophical arguments designed to prove the non-existence of each other, and perhaps even be convinced by them—and then laugh together over so odd a conclusion. I think that it is something of the same kind of security we should seek in our relationship with God. The most flawless proof of the existence of God is no substitute for it; and if we have that relationship the most convincing disproof is turned harmlessly aside. If I may say it with reverence, the soul and God laugh together over so odd a conclusion.

"It seems right at this point to say a few words in relation to the question of a Personal God. I suppose every serious thinker is rather afraid of this term which might seem to imply that he pictures the deity on a throne in the sky after the manner of medieval painters. However, it is, I think, of the very essence of the unseen world that the conception of personality should dominate it. Rejection of creed is not inconsistent with being possessed by a living belief. Religion for the conscientious seeker is not at all a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness." DUNBAR H. OGDEN.

PSYCHOLOGY'S DEFENSE OF THE FAITH. *By David Yellowlees.* Richard R. Smith, Inc., New York, 1930. Pp. 190. $2.00 If you are interested in knowing how the findings of psycho-analysis are used by a Christian psychotherapist for a better understanding and practice of the Christian religion, you will want to read this book. It will attract you all the more because the conclusions of pyscho-analysts are often used to discredit the validity of religious experience, treating religion as a neurotic phase of human consciousness. The chief value

of the book is here. It is a demonstration of how a Christian may take scientific data and supply it to practical ends in accordance with Christian faith.

The author is a Christian before he is a psychologist; and a practicing psychotherapist before he is a theorist. He believes in and uses the basic theory and practice of Freud and Jung. That is, he accepts their general theory of the Unconscious, its dynamic nature for good and for evil; the fact of repressions as the cause of inward conflicts; and, the special technique employed by psycho-analysts to discover troublesome elements in the Unconscious and to raise them to the level of consciousness that they may be robbed of their trouble-making power. But he does not accept their conclusions about religion.

The book is composed of a series of lectures given to Christian students at a summer conference. The style is popular and conversational. The terminology is familiar, and technical terms are carefully defined and illustrated. The author is concerned to do two things. First, he seeks to make clear in popular terms the fundamental positions of Freud and Jung, giving a detailed exposition of the analytic viewpoint and endorsing it. In the second place, he wishes to show that religious experience is subject to examination by this analytic method, but, contrary to Freud and Jung, it is also objectively valid, and not neurotic, but normal. The most valuable part of the book is Chapters V-IX, which gives a Christian critique of the conclusions often reached by psycho-analysts that religion is a neurotic state produced by repressions, or sublimation, or suggestion. "We began by recognizing that scientific psychology has a perfect right to ask religion to re-examine itself, . . . and at the finish it would seem that the question is really the other way around. Whether a man can indeed attain his full psychological development at all apart from religion" (p. 162).

Ministers will enjoy the fresh and suggestive treatment of Biblical incidents and theological questions from a psychological viewpoint. I would recommend this book to all who know something of the literature of psycho-analysts and are interested in its implications for the Christian religion. It is a good book to put into the hands of an upper classman at college who is studying the new psychology and may be disturbed by its bearing upon his faith.

E. B. PAISLEY.

THEOLOGY.

"The Christian Outlook in the Modern World." *Charles F. D'Arcy, D. D., Archbishop of Armagh.* The Macmillan Company, New York City. Pp. 256. $1.75. This is a really remarkable book. From the title one expects a discussion of the Christian Outlook in the face of world problems of a political, or social nature, Instead, and with more significance for the present, it offers can apologetic for the Christian faith in the light of modern scientific and philosophical tenets and tendencies.

The great doctrines of God, Creation, the Trinity, the Incarnation, the deity of Christ, Immortality and Prayer are considered in turn with more significance for the present, it offers an apologetic for the our faith in every one vindicated. There are some who may object to his avowal of the evolutionary process as the method of Creation, but it is only a question of method, and with Him who sees eternity at a glance the employment of ten million years, or six days makes no material difference. Science has made Creation in no way unnecessary; it has only been able to discover the method.

While paying a fine tribute to Calvinism as the "most completely logical system of theology", the writer suggests that the foundation thereof upon the Sovereign Will rather than the Love of God has led to its juristic conception of God, and its only unsolvable contradiction—that of free will and Divine sovereignty. Postulating his view of the necessity for Divine suffering upon the Love of God and His desire to bring to a successful conclusion His "Adventure" in man, the author's conception of the death of Christ can hardly be called an atonement. However, he unfolds some neglected aspects of that death, and here as elsewhere helps one to see that theology is not a closed system of truth and that everything has not been taught that may be taught. This will strike a sympathetic note with many in our church who believe the same. W. E. Davis.

Ventures in Belief. *Edited by Henry F. Van Dusen.* Charles Scribner's Sons, New York City. Pp. 242. $2.00. Nothing in our day so impedes Kingdom Advance as the ostrich type of Christian mind which takes refuge in theological orthodoxy of the Seminary class room and leaves the body politic of the Church unnecessarily exposed to the storm of ill-digested modern thought and minus the leadership of well-founded and thoroughly grounded men who are trained to think. Our young people have a right to find in the Pulpit a dynamic awareness of changing emphases and intellectual ability to reorient and interpret the Christian way of life.

Ventures in Belief is a book which is a pulpit in disguise—a pulpit which exercises just the sort of leadership we all need today. It is

the way of the examined life, en route to the life more abundant, that is charted for us in this book. Pastors who preach to young people or pastors who preach to audiences composed of people who are accustomed to ask hard questions, will find this book exceedingly helpful. But it is not a preacher's book. Every thinking Christian should read it. Edited by Mr. Henry P. Van Dusen, professor in Union Theological Seminary, the book incorporates essays covering the major convictions in this day of uncertainty.

Notice these subjects and writers: What I believe about God, about Christ, about the Spirit and Life, about the World, about Man, about Society, about the Church, about Prayer, about the Cross, about Eternal Life, about the Resources of Religion and about Christian Faith in the modern world by such men as Bishop F. J. McConnell, Henry Sloane Coffin, Leslie Blanchard, H. N. Weiman, Angus Dun, Kirby Page, Harry Emerson Fosdick, Rufus M. Jones, Richard Roberts, David R. Porter, H. P. Van Dusen and Reinhold Niebuhr. Suppose we do not agree with the conclusions arrived at by these leaders? If they help us to think through the convictions they enunciate, then we are indebted to them beyond measure. The quest for life of Christian happiness and usefulness and power surely must lead over the highway of the examined life. These men in "Ventures in Belief" set up some of the markers along the way. ROSWELL C. LONG.

THE APOSTLES' CREED. *By Harold Paul Sloan.* The Abingdon Press, New York. Pp. 245. $1.50. Dr. Sloan, a Methodist in denomination, is thoroughly evangelical in his theological positions, holding firmly to the great essential values of historical Christianity. This book is a popular interpretation of the Apostles' Creed. The author emphasizes the spiritual significance of the Creed by taking up the articles one by one, explaining them and applying their value to the religious life and experience of the individual believer. It is a book that deals with great themes—God, the Almighty Father, Creator of the Universe; the Incarnation and Deity of Jesus Christ; the Virgin Birth; the Atonement; the Resurrection; the Holy Spirit; the Church; the Forgiveness of Sins and the Resurrection of the Body. It is a book of splendid clarity of statement. A deep note of devotion to our Lord Jesus Christ flows as an undercurrent throughout all its pages.

The book is interestingly written and will prove a real help to all pastors who desire to bring the great, eternal verities of God before the people in a simple, compelling and attractive way. It gives me great pleasure to recommend this book as one that will prove stimulating and helpful. JAMES L. FOWLE.

THE RESURRECTION OF JESUS CHRIST. *By William Bancroft Hill, D. D.* Fleming H. Revell Company, New York City. Pp. 160. This is one of the clearest and strongest presentations of the resurrection of Christ that I have ever seen. The book will be of practical value to every minister who reads it; very probably a new note will come into his preaching.

"The complaint today is general that preachers have small audiences and their sermons lack power. May not one explanation be that the risen Christ is seldom their theme? Not only is there an inclination to enter into unsuccessful rivalry with newspaper editorials or current topics: but when Jesus is presented, His earthly words or deeds are usually the topic. In the last half century we have centered thought and study as never before upon the life of Jesus during His public ministry; and this has caused the glory and power of the risen Christ to fade from our view. If we long and pray today for a second Pentecost, can we better prepare for its coming than by turning again to the risen Christ, and proclaiming Him to the world as eagerly and confidently as the apostles did on the first Pentecostal day?"

This interesting volume falls into three lines of thought, each of which is pursued in a masterly way: first, the events of the forty days narrated; second, each of the main points in the record discussed critically; third, consideration of the explanation and theories usually offered by those who reject the gospel account and frame substitutes for it.

DUNBAR H. OGDEN.

THE HOLY GHOST. *By William Dallman.* Concordia Publishing House, St. Louis, 1930. This is a sixty-page brochure. The author has done his bit to attract readers to the study of the Holy Spirit, as He is presented in Holy Scripture. He has laboriously compiled a very large number of Scripture passages which deal with the personality and work of the Holy Spirit, and man's need of His work. He has interjected worthwhile comments on occasional passages, giving now and again remarks from the great Martin Luther, or paraphrases from hymn writers, and at rare intervals his own views of the meaning of a passage. His aim, however, has been the modest one of a compiler. He has aimed to teach his readers; but to teach them in the words of Scripture or of Lutheran commentators on Scripture.

In dealing with so many texts, even though his dealing with them consisted for the most part, only in classifying and citing them, it was natural that he should make a few mistakes. Occasionally, too, the author indulges in a remark which smacks of the fanciful. Also he gives no class of texts presenting the effectual call of man to salvation. But the spirit of the work is fine. We wish it a wide

reading. The Holy Spirit should be studied until one knows Him as he knows the Lord Jesus Christ. THOS. CARY JOHNSON.

FACT AND FAITH IN THE BIBLE. *By William Rayner Williams, M. A.* The Macmillan Company, New York City. Pp. 178. $1.40. In the introductory chapter, the author states his conviction that in the thought of England concerning the nature and extent of the inspiration of the Bible, a great gap exists between the cultivated knowledge of the trained theologian and popular ideas. In his book, he attempts to bridge this gap and present the conclusions of scholarship in a form that will be intelligible to the lay reader. To quote his words, "The book is addressed, not to the advanced student, of whom the writer is but a grateful pupil, but rather to those who are at the beginning of this branch of study, and (not least) to those who, without need to become scholars, yet wish to have a clear understanding of what the Bible really means". The writer then proceeds to make a rapid survey of the various portions of the Bible and to present the views concerning their composition and origin which are generally accepted in the more conservative wing of the liberal movement in England.

The book possesses those faults which are inevitable in any attempt to popularize that which can not easily be made popular. Positions which are still far from settled are often quietly assumed as if they were established. Conclusions are presented with no attempt to show the grounds upon which they were reached. In particular, for a thesis that attempts to bridge the gap between the old ideas and the new, the book is remarkable for its failure either to sympathize with or to understand the ideas which still hold the mind of the majority of the laity.

In spite of these criticisms, the book has the merit of being written by an active pastor in the field, a man who in his own life has been able to harmonize an acceptance of the results of criticism with a strong evangelical faith and to breathe this spirit into his book. He has seriously faced one of the most difficult tasks resting on the church today, and he has made a worthy contribution to its solution. HOLMES ROLSTON, JR.

THE PRESENT AND FUTURE OF RELIGION. *By C. E. M. Joad.* The Macmillan Company, New York, 1930. Pp. 310. $2.00 To attempt in a single volume of some three hundred pages to describe the present status and to forecast the future prospects of religion is, to put it mildly, an ambitious undertaking. Yet this is what Mr. Joad tries to do. And he is surprisingly successful.

The picture of organized religion which is here presented is most

discouraging. We are told that the people, particularly the educated classes, are drifting away from the Church, that it is becoming increasingly difficult to obtain recruits for the ministry, and that intenal dissension makes the Church impotent in the presence of the world's religious need. This dismal state of affairs is attributed to scientific learning, the new psychology, a revolt against tradition, and the world war. The American reader may find some consolation in the knowledge that the author's investigations have been confined largely to the Church in England. But there is no reason to assume that conditions in our own country are essentially different.

The situation is not regarded as hopeless, however. The author devotes two splendid chapters to an attempt to show that religious need is not something which belongs to the childhood of the race, and which will one day be outgrown, but rather a fundamental fact of human nature. For this reason, he maintains that religion cannot disappear from the life of the world. He believes that the right kind of religion will make a powerful appeal to people today.

Mr. Joad's conception of the kind of religion which the modern world requires is worthy of thoughtful consideration. He insists that the doctrines of such a religion must be stated so as not to outrage the intelligence and offend the moral sensibilities of educated people, and that its ethical ideals must be such as to challenge one not only to cultivate wholesome personal character, but also to attempt to solve social problems. We may not feel that the doctrinal statements which he suggests are satisfactory, or that the ideals which he recommends are adequate. But we must recognize that the principles which he lays down are sound.

The book is well worth reading. It will serve to arouse from their smug complacency those who cry, "'Peace, peace'; when there is no peace". And to those who are dissatisfied with the present state of religion and are apprehensive about the future of the Church, it will suggest a possible course of procedure. W. L. CARSON.

THINGS THAT REMAIN. *By Carl E. Grammer.* The Macmillan Company, New York City. Pp. 219. $1.75. This volume contains the Bolen Lectures for 1928 The viewpoint is that of a Broad Churchman or Liberal. The author believes that both the Conservatives and the Radicals have misjudged the situation; that what they take for processes of decay are the growth of new life upon the old; that all we need do is to hold the helm steady and to guide our course by the fixed stars.

Following the Introduction in which the writer gives his viewpoint and a wee bit of his theological history, we find seven interesting and forceful chapters on the following themes: Man; The Existence

of God; The Personality of God; Inspiration; Providence; Miracles; Mysticism. DUNBAR H. OGDEN.

THE BIBLE.

THE SUPREME BOOK OF MANKIND. *By Rev. James G. K. McClure, D. D., LL. D.* Charles Scribner's Sons, New York, 1930 Pp. 227. Price $1.75. This book contains the latest series of Bross Lectures, delivered by Dr. McClure, who until recently was President of the Presbyterian Theological Seminary of Chicago (McCormick). The author's purpose is to set forth the origin and influence of the English Bible, and this he does in a both popular and scholarly manner. From the entrance of Augustine into England in 597, the author pursues the romantic story of the English Bible down to its present indispensible place and service in the earth-wide English-speaking world. This book does not follow the beaten track of the many other stories of the English Bible. Its charm of style and freshness of information will repay every reader. EDWARD MACK.

THE SHEPHERD PSALM. *By Henry Howard, Pastor Fifth Avenue Presbyterian Church, New York City.* Fleming H. Revell Company, New York. Pp. 115. $1.25. This little book will take its place among the best devotional studies of the Twenty-third Psalm. One wonders whether anything fresh can be written today upon this familiar passage of Scripture; but, while Dr. Howard follows at almost every point the generally accepted interpretation, he develops these thoughts with a good deal of originality and finds new applications. There are a quiet simplicity, a beauty of style, and a spiritual grace about these brief meditations that accord well with the divine words which they unfold. JOSEPH DUNGLINSON.

PORTRAITS OF THE PROPHETS. *By J. W. G. Ward, D. D.* Richard R. Smith, Inc., New York. Pp. 328. $2.50. This book I found so very challenging that it took me some time to read it. It challenged me to make sermons on one and another of the Prophets with their Portraits clear-cut.

Dr. Ward, who was successor to Campbell Morgan in a great London church, and who is now pastor of the First Congregational Church, Detroit, tells the story of the eighteen Old Testament Prophets in a way to make you "Stop, Look and Listen". Under his hand, Hosea, Jonah, and the others, are quite understandable. Often their problems are seen to be the problems of today. And Dr. Ward has rare literary grace and a genius for illustration and for quotable poetry.

I would suggest that you read your selected "Prophet" in Moffatt and in the Revised, once and again, and then take up Ward's "Portraits". You will likely make a discovery—I did. And you will be able to follow the prophet's connected message.

"Portraits of the Prophets" is the best book I have read since reading the last two volumes of the Sprunt Lectures, by Dr. Lingle and Dr. Campbell. GEO. L. BITZER.

THE GOSPEL ACCORDING TO SAINT MARK. *By A. W. F. Blunt.* The Oxford Press, New York City. Pp. 272. This new volume in the Clarendon Bible Series is neatly printed and has a number of interesting picture illustrations. The volume consists of three parts: (a) An Introduction, (b) The Text of Mark According to Revised Version, with a few footnotes explaining certain words and phrases, and (c) A Commentary.

It is written by one who having reacted from verbal inspiration is disposed at times to swing to an extreme of finding errors and alleged contradictions where there is no necessity for finding such. However, the author believes in the uniqueness of Christ's person and in the miraculous element in the Gospel. Perhaps the most useful part of the book for the casual reader is the Introduction. Here the author, with conciseness, states the trend of recent developments in the study of the Gospels, especially as it is related to the Gospel of Mark. To the reviewer, it appears that he gives entirely too much importance to the influence of Eschatological views of the first century as they determine the development of the Gospel literature. One of the more interesting features of the book is the clarity with which the author is able to draw the line between the distinctive in Christianity and the often supposed similarities of the mystery-cults. The Introduction is brief, and while it makes no attempt to handle all questions in such a thorough-going way as a larger volume, one by reading it can see the trend of modern study in Gospel literature.

The commentary is on the basis of the Revised Version. Here and there in it references are made to the Greek. It is mainly designed for the reader with no knowledge, or a limited knowledge, of the Greek language. Like most commentaries it needs to be read with discretion. HUNTER B. BLAKELY.

THE MOFFATT NEW TESTAMENT COMMENTARY—THE GOSPEL OF LUKE. *By William Manson, D. D.* Publishers, Richard R. Smith, Inc., New York City. Pp. 282. Price $3.50. This series of commentaries is called "The Moffatt New Testament Commentary", because Dr. Moffatt is general editor, and the commentaries are based on his translation of the New Testament. The author of this volume is Professor of

New Testament Language, Literature and Theology, New College, Edinburgh. For a description of the common aim of the editors, and general character of the commentaries, the reader is referred to Dr. Caldwell's review of the Commentary on the General Epistles, found in the April, 1929, issue of this Review.

A thorough review of the critical conclusions of such a volume as this is a task for a New Testament authority. The purpose of this review is to state the value the commentary has for the preacher and layman. A Presbyterian Elder, a teacher of a young men's Bible class, returned the commentary on Matthew, stating that he had received an immense amount of help in the preparation of his Sunday-school lessons. The thirty-page introduction is well done. The expositions, which in the main are from a conservative point of view, open up new vistas of truth. The minister cannot fail to see sermons scattered all through its pages. C. L. KING.

THE PASSION WEEK. *By Walter E. Bundy.* Willet, Clark and Colby, Chicago, Ill. Pp. 235. $2.00. This book is intended as a handbook for ministers, laymen and study groups. It is a critical study of the events of Passion Week, an attempt to go back of the records, and to evaluate the same. Those who like this method of approach will find it very helpful. ERNEST TRICE THOMPSON.

NEW TESTAMENT ETHICS, AN INTRODUCTION. *By C. A. Anderson Scott, D. D.* The Macmillan Company, New York, 1930. Pp. 147. $2.00. The fact that this is a work by a scholar whose intellectual attainments and exegetical abilities are so universally recognized, is warrant enough for its careful study. The fact that it is written in a delightfully fresh and readable style, together with the wealth of convincingly suggestive homiletic material it contains, in references to and interpretations of a number of New Testament passages, makes its value to the preacher far in excess of its purchase price.

In the concluding pages of the lectures, the author, in speaking of the task of realizing, and acknowledging, and propagating the Ethics of Christ, says: "How are we to set about it? I do not think that we shall look very hopefully to the ecclesiastics. They are too busy with other things. But we shall be able to look to the Ecclesiola within the Ecclesia, the group of Christian men and women who are united in a common loyalty to Christ and a common desire to ascertain what is the will of God in these matters." We ordinary "Ecclesiastics" can hardly read this book without being made aware of our failures in leading our people to a more accurate and deeper understanding of Christ's Way.

To make men become "aware of God as Father, and the Spiritual

world as real" was the task which confronted Christ as a teacher of ethics. His teaching "may be seen to consist of practical deductions from the revelation of man's spiritual environment".

Jesus came to save, not only from Hell to Heaven, but from wickedness to goodness. Furthermore, "God himself cannot make a good world except by making men and women good". The Church alone, of all institutions, assumes the making of men and women good as an essential part of its program. These considerations lead Dr. Scott in the Hulsean Lectures of 1929 "to examine the New Testament teaching on Ethics, the art of a good life, wherein it consists and how it may be attained". He does not undertake to set forth any rules of conduct, but limits himself to the "attempt . . . to ascertain and estimate the main principles which underlie the ethical teaching of the New Testament". We must bear in mind that a sub-title of the book is "an introduction".

Of the six lectures, the first three are devoted to the teachings of Christ. Lectures four and five discuss the relation of Paul's ethical teaching to that of Christ, and the last lecture presents the limitations with which we are faced, both in the area in which the Christian ethic may be expected to apply, and the difficulties in the application of the principles of Christian ethics to specific problems.

A fundamental error and fatal mistake in the consideration of the ethics of Christ is to think of Him as a legislator. To legislate was unquestionably His right, but not His method. There is only one imperative of our Lord which may be taken as a direct command. That is, His command to love God and your neighbor. When we understand that, then we shall be able to see the function of the other imperatives "as illuminating the application of the single law of love to different situations of life, and doing it by stating the utmost length to which in given circumstances the application might be carried".

When we come to the consideration of Paul's ethical teaching, we do not find a repetition of the methods of Jesus, but there is a very real fundamental harmony of the ethics of Paul with the ethics of Jesus. There is the same emphasis upon Love as the foundation of all ethics. There is the same respect for the Law and its subordination to the Cross. Paul holds up certain standards for the ethical life. He appeals to the words of Christ, or to his own interpretation of Christ's teaching. He appeals for an imitation of himself as he is an imitator of Christ, and as he has the mind of Christ. He urges a behavior which is worthy of the family of God. He pleads that Christian freedom be limited by consideration for the weak, and a regard for the reputation for the Church.

The area of the general application of Christian Ethics is limited

to Christians. This is a truism not often enough recognized. There is another limitation. It is in the fact that, concerning the many opportunities and responsibilities in this day, which did not exist during the first century, we search in vain for any direct word of ethical teaching in the New Testament. The teachings about the relation of the Christian to the Civil power are given in the New Testament in terms of the conditions existing during those times in which they were written. Moreover, these teachings are not all agreeable to one another. There is a different word given by Paul and by the writer of Revelation, accounted for by different political circumstances.

On other problems the author fails to find any direct teaching. For instance: slavery, industrial problems, war. Humanity seems to have found an answer to the question of the right and wrong of slavery. Man is left with the responsibility of discovering for himself, according to the principles taught by Jesus, the final ethical answer to problems continually presenting themselves. That principle is this: act in accordance with the highest regard for your fellow man as a brother, and God as a Father. The author confesses the triteness of such a statement, but he also suggests that you try to imagine the economic and industrial, and social revolutions should these principles, even approximately, be observed. The author has not evaded these questions. He has simply confined himself to the ethical principles taught in the New Testament and the conclusions to which they lead. He has refrained from the expression of his own deductions. A. J. McKelway, Jr.

The Bible in Art and Anthology. *By Louise Haskell Daly.* Charles Scribner's Sons, New York City. Pp. 306. $2.00. This book presents a collection of Bible stories, including a few from the Apocrypha of the Old and New Testaments, which have been represented in painting and sculpture. No doubt some will find it a handy book for reference, others will enjoy it as a choice anthology of Biblical literature. E. T. T.

HOMILETICS.

The Challenge of the Changing. *By Malcolm James MacLeod, D. D.* F. H. Revell Company, New York. Pp. 234. $1.50. This is the best volume of modern sermons which the reviewer has read for a long time. The pastor of the Collegiate Church of St. Nicholas, in New York City, is very much alive to the conditions and problems and needs of our time. The most distinctive characteristic of these messages is their *timeliness*. Even the titles are suggestive, as, for

example, "Signs of the Times"; "The Craving for a Religion of Joy"; "Salvation, a Larger Word Today"; "The Cry for Justice", etc. Every sermon is thought provoking and stimulating; they are popular, without being superficial. The illustrations are remarkable for their freshness. J. R. MACLEAN, JR.

THE GOSPEL FOR MAIN STREET. *By Charles R. Brown, Dean Emeritus of the Divinity School, Yale University.* The Century Company. Pp. 249. $2.00. This book contains sixteen sermons from the pen of this gifted writer on such subjects as "The Gospel for Main Street", "The Average Man", "Unnoted Gains and Losses", "The House of Mercy", etc. The first one from which the title for the book is taken, is worth the price. All the others are interesting, inspiring and challenging. Dr. Brown is a Modernist, and his theology is liberal, and while this is noticeable in this book at times, yet he writes in an easy and graceful style and with the spirit both gentle and bold. It is a most timely book, and was read by this reviewer with great profit. JAMES F. HARDIE.

THE CHORUS OF LIFE. *By Murdoch Mackinnon, M. A., D. D.* Cokesbury Press, Nashville, Tenn. Pp. 267. The Author is the Minister of the Runnymede United Church of Toronto. His book consists of a series of nine sermons based upon the phrases of II Peter 1:5-7, followed by two addresses or sermons on various topics of moral and religious importance.

The book is extremely well written. The diction is choice, the sentences well put together and there is a close connection of thought. The author is well acquainted with the great poets, and draws liberally on them for choice quotations. He has also gathered a good store of striking illustrations. The book is certainly stimulating.

JAMES F. HARDIE.

PASTORAL THEOLOGY.

A SEVEN-DAY CHURCH AT WORK. *By William S. Mitchell.* Funk and Wagnalls Company, New York, 1929. Pp. 255. $2.00. Who has not wanted some successful minister to sit down with him and tell him in simple terms the way in which he has done his work? His desire is met in Dr. Mitchell's book. This man who amalgamated two strong downtown churches and made a stronger single institution which ministers to a whole city, opens his heart to us. He tells us in a straight-forward, interesting way about the building, and about the work of the organizations as they developed to meet newly understood needs. While this Church in Worcester, Massachu-

setts, has a wonderful equipment, a large membership, a strong staff, and an elaborate program, its story has suggestions for the small church as well as for one of two or three thousand members. His use of the movie, publicity, the chapel; his reorganization of the Church School only after carefully training the teachers have their lessons for all of us. Many will be interested in his purpose to abandon the quartet in favor of a chorus choir.

W. TALIAFERRO THOMPSON.

CHURCH PUBLICITY. *By William H. Leach.* Cokesbury Press, Nashville, Tenn., 1930. Pp. 270. $2.25. Dr. Leach believes in church publicity, and makes you believe in its wise use as he advocates it in his first chapter. In subsequent chapters he shows the variety of problems that arise in connection with it, and the ways in which it may be done. He discusses not only such questions as the use of the newspaper, the church calendar, the mail, but the mechanics of preparing the copy, the kind of type that will get the best results, the methods of financing such publicity. He deals, too, with special kinds of publicity, such as that necessary for evangelistic meetings, conventions, the financial campaign, etc. The book is suggestive and sensible. W. T. T.

CHRISTIAN PUBLIC WORSHIP. *By Thomas L. Harris.* Doubleday, Doran & Company, Garden City, N. Y., 1928. Pp 259. $2.00. A short history of worship practices and forms introduces us to the subject. This is followed by a discussion of the principles that underlie, and the elements that make up, our present worship experience. After a brief forecast of tomorrow's worship, which indicates that it will be rational, dramatic, social, and marked by variety, he reaches the second and larger half of the book. Here we have a number of services which carry out the principles already laid down. A really valuable suggestion is that the minister should put at the beginning of each service the purpose he has in mind for it, and the principles that govern him in building it. This, if carried out, would revolutionize our worship. It is not a great book; but its study by those charged with the conduct of worship would be rewarding.

W. T. T.

PRAYERS FOR SPECIAL DAYS AND OCCASIONS. *By G. B. F. Hallock, D. D.* Richard R. Smith, Inc., New York. Pp. 192. The title of this book is fairly descriptive of its contents Published in pocket-sized edition, it contains hundreds of prayers, one or more for every special day of the year, and many occasions, varying from "A Ground-Breaking Service" to "Launching of a Lifeboat" Generally speak-

ing, these prayers are comprehensive, varied in expression, rich in imagery and Biblical quotation, and spiritual in tone. If any criticism is to be offered it would be the suggestion that the book would be more helpful, had it included a larger number of prayers which were suitable for ordinary occasions. Nevertheless, it is valuable to the pastor. J. A. MacLean, Jr.

Building the House of God. *By Elbert M. Conover.* The Methodist Book Concern, New York, 1928. Pp. 217. $2.50. America seems to have turned a corner in her building ideals. Even our office buildings and stores are being erected with an eye to beauty as well as to durability and utility. Those who would build churches must not fall behind an age that is beginning to feel that ugliness is sin, and that has keenly felt for some time that inefficiency is iniquitous. A study of this book with its short history of church architecture, and its practical plans to make the modern church both beautiful and serviceable, could not but be helpful. It is the first book I have seen that gives in brief compass a historical perspective that interprets what we are trying to do in the twentieth century. It outlines clearly, step by step, the pastor's work as he leads his church in a building enterprise, and goes into detail in dealing with such matters as acoustics, symbols, stained glass, etc. The book is profusely illustrated, and taken as a whole is one of the best I have read in this field. W. Taliaferro Thompson.

RELIGIOUS EDUCATION.

Psychology For Religious and Social Workers. *By Paul Vining West and Charles Edward Skinner.* The Century Company, New York. 1930. Pp. 528. $3.00. These two professors in New York University give us in the first part of their book a good introduction to general psychology, which recognizes the different schools, makes use of them all, yet surrenders to none. In the thirteenth chapter there is an admirable presentation of the different viewpoints of present-day psychologists. In the second and third sections the authors show us the use and values of psychology in social and religious work. There are splendid discussions of ideals, motivation, abnormal and group psychology, leadership, character formation, as well as more or less extensive treatment of many other subjects.

There is nothing particularly new in the book to those familiar with this field; but to a minister seeking an introduction to psychology from the standpoint of its practical service in his work, it would be almost ideal. While you are conscious of an inaccuracy here and there, and of an occasional sweeping statement without

sufficient foundation, the book is exceedingly well-balanced and fair. Each chapter is followed by a set of questions, and a good bibliography; though the books are listed alphabetically, with no indication of their relative value. W. TALIAFERRO THOMPSON.

SEEKING THE BEAUTIFUL IN GOD'S WORLD. *By Amy Clowes, Edited by Blanche Carrier.* Richard R. Smith, Inc., New York, 1930. Pp. 208. $2.00. Two theories of the curriculum are contending for the mastery today. Shall we put the material at the center or the scholar? Shall we emphasize the activity of the teacher or of the pupil? This second viewpoint is giving us a number of books which are more than anything else an account of what was actually done with (perhaps it would be better to say by) one group of children as the teacher sought to help them follow some of their interests, meet some of their problems in morals and religion. It is a difficult work, requiring a skilled teacher, and when recorded cannot be duplicated, as the new group and teacher will be different. As a guide such books are useful. Miss Clowes tried to help her nine-year-old children "find beauty in all situations", "to see God as the source of that beauty", and "to express their joy in song, prayer, comment, or service". The way in which the class worked, the activities engaged in are described carefully, other suggestions are added, and the stories used are given in full. It would be a valuable guide in week-day or vacation school work to any one seeking to develop these necessary, yet neglected attitudes in children. W. T. T.

THROUGH THE CHURCH SCHOOL DOOR. *By Nell I. Minor and Emily F. Bryant.* The Abingdon Press, New York, 1929. Pp. 73. $2.00. This is a source book of expressional activities for teachers of children from three to nine years. It can be used in the home as well as in the Church and Vacation School. The authors desire to do more than occupy the children, they would deepen the impression of the lesson, and build certain moral attitudes and habits through the activities they propose. These activities are built around such subjects as "The Home", "The Church", "The Gift of Food", "Friendliness", etc. The work is well done. W. T. T.

STUDIES IN THE ORGANIZATIONS OF CHARACTER. *By H. Hartshorne and M. A. May.* The Macmillan Company, New York City, 1930. Pp. 503. $2.75. The final report of the Character Education Inquiry; the two previous reports being in the companion volume, *Studies in Deceit*, and *Studies in Service and Self-Control.* Together, these books are by far the most significant contribution yet made to the problem of measuring character objectively. They make a substantial beginning in

doing for character testing, what has already been done in intelligence testing. The tests developed by the Inquiry may now be bought of the Association Press, New York.

Throughout the series of reports, and in this one no less, the results depend constantly on statistical procedures; many of the terms and methods used are familiar to persons with ordinary knowledge of statistics, but some are highly complicated and of such a nature that very few are completent to pass judgment on them. Professor May, however, is, among a surprising variety of accomplishments, an able mathematician who has specialized in statistics; and with it, both authors are scrupulously honest intellectually. It may be assumed that they have honestly followed their data just where it led them.

To this reviewer the outstanding results of the C. E. L. are: (1) To get a precise objective measure of character, involves a complicated and expensive program of testing; but a reasonably fair substitute may be obtained by securing data from fellow pupils, teachers, and parents, by using the "Guess Who" test, the Conduct Record, and the Check List (cf. p. 368-9). (2) Pupils from the fifth to eighth grades who have grown up under typical American conditions behave in their moral conduct according to the demands of the situation in which they are placed, rather than in the light of ideals and principles. (3) The customary methods of teaching ideals and standard in the school, the church, and the home, appear to do little good, and seem to result in added strains on the children rather than in better integration of character around prevailing ideals. (4) The immense significance for the moral life, of the groups of which we are members, whatever these may be; children at least appear to behave according to group codes when in the group, rather than by individual, consistent ideals. (5) There are possibilities in moral and religious education which we have not begun to realize; and the development of them is, in our opinion, the greatest problem before American education, both general and religious.

LEWIS J. SHERRILL.

BUILDING FAMILY FOUNDATIONS. *By H. Holt.* *Morehouse Publishing* Company, Milwaukee, 1930. Pp. 85. $1.00 in cloth, 65c. in paper. A handbook on family relations, planned as a guide for groups studying the making of a Christian home; worked out for the Episcopal Church, but valuable for any group. The material in ten chapters is developed around a consideration of four major family tensions: economic problems, sexual tensions, parental tensions, and the problem of the inherent nature of marriage which the writer views as being spiritual in character. A practical little book, suggestive but

not exhaustively treating common problems of the home in a Christian view. L. J. S.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL S. S. LESSONS. *By Martha Tarbell.* Fleming H. Revell Company, New York City. Pp. 423. $1.90. Miss Tarbell sends forth her Teachers' Guide for the twenty-sixth successive year. We believe that it is one of the best helps that a teacher can purchase. Each lesson is analyzed, and carefully and adequately explained. But more than that, Miss Tarbell offers splendid suggestions for the teaching of the lesson, furnishes illustrations that drive the points home, and adds suggestions for class discussion. Teachers may have other helps, but they will be glad to add this. ERNEST TRICE THOMPSON.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1931. *By James H. Snowden.* The Macmillan Company, New York City. Pp. 394. $1.35. Dr. Snowden's Sunday School Lessons appearing now in their tenth annual volume have won a distinct place for themselves in the Sunday-school literature designed to help teachers to teach the International lessons. We commend this volume unreservedly. It is brilliantly written, mentally stimulating, and spiritually enriching. The teacher will find a wealth of suggestion for the modern application of every lesson. E. T. T.

THE CHILD'S BIBLE. *Edited by John Stirling. With Pictures from the Great Art Galleries and Black and White Drawings by T. Heath Robinson.* The Bobbs-Merrill Company, Indianapolis. Pp. 509. $3.75. We cannot think of a better volume to put in the hands of children, or growing boys and girls. It is as the editors say, a Child's Bible, and not merely a selection of Scripture passages suitable for children. True, there is a selection, but the unity and character of the Bible is preserved. The material is presented not in chapters or in verses, but in paragraphs with simple section heading. Difficult words are explained in the text itself, by the use of brackets. Simple sentences explain the value of the different books, and sum up from time to time the course, or the meaning of God's revelation. The type is large and clear. There are numerous pictures from the art galleries, and excellent black and white drawings scattered through the book, as well as little maps that make the story live. All in all, it is a splendid book, and one that we commend to parents, teachers and pastors. E. T. T.

CHURCH HISTORY AND POLITY.

THE LOST TRIBES A MYTH—SUGGESTIONS TOWARD RESTORING HEBREW HISTORY. *By Allen H. Godbey, Ph. D., Professor of Old Testament in Duke University.* Duke University Press, 1930. Pp. XX and 802. In addition, 44 pages of illustrations. Price $7.50. The above price is a goodly sum of money in this era of financial landslides. But the book is well worth the price. It represents a large part of Professor Godbey's lifetime of wide, thorough and patient study. For the reader there will be many surprises in the story of the Hebrew, as the author has gathered and presented it. There are extensive arrays of newly-discovered facts about this strange people of revelation and destiny, and many new paths of thought are opened up.

Many of us from our childhood up have been fed, yes, fed up, on the Anglo-Israel Myth. There is also an Indian-Israel theory, and even an African-Israel claim. Professor Godbey adequately and finally dispels all of these mythy mists. By his showing, there never was a Simon-pure Israel as a nation. Jacob's sons had non-Israelite wives, and thus a mixed crowd came up out of Egypt. To top it all, there was a Canaanite intake after Palestine was entered, as for example, those noble ladies, Rahab and Ruth. So the exiled Israelites, as was their usual way, blended with the nations. The Recording Angel can be the only dependable referee in this matter.

But Professor Godbey goes further. He shows that the modern claim of certain of our fellow countrymen to a pure Jewish strain is all and only fancy. There never was such a mixed company among the nations. We have heard of Black Jews in Africa; but there are also Black Jews in India, and even in New York. In short, Jewry is a religion, not a nationality.

Still further, the learned Professor sets forth, whether in verity or not, that the religion of Jehovah was not original with the Jew, or Israelite, but was entrusted to him by an older Trustee of this Divinely revealed faith. We may infer from this, that the Jew, having been unfaithful to the prophetic religion of Jehovah, has no longer a fee simple right to the Holy Land. Zionism, therefore, must be a *non sequitur.*

There are many other bold forays by Professor Godbey into the territory of traditional Jewish History. Some of these are possibly of highly speculative character. But if half be true, then Jewish history, as the author maintains, must be rewritten.

Get the book and read it! Why spent good money on less attractive romance!

EDWARD MACK.

THE ORIGINS OF THE SYNAGOGUE AND THE CHURCH. *By Dr. Kaufmann Kohler, Edited by Dr. H. G. Ennelow.* The Macmillan Company, New York, 1929. Pp. XXXIV and 291. Price $3.00. This volume will be of almost as much interest and service to Christian ministers, as to Jewish Rabbis, for whom, probably, it was principally intended by its author. Dr. Kohler was for many years president of the Hebrew Union College in Cincinnati, and this book impresses the reader as being an editing of some of the late author's classroom lectures and magazine articles by his pupil, Dr. H. G. Ennelow. This editor has prefaced the book with a biographical sketch of Dr. Kohler (pages XXXIV). The body of the book falls into two divisions: (1) Origins of the Synagogue; (2) Origins of the Church. The first division will be of special value to the Presbyterian minister, because of the many features of our worship and polity, for which we are indebted in part to the Synagogue. The second division will give a fair specimen of the attitude of the Reformed (rationalistic) Jewish leader toward Jesus Christ (the Reformed Jew always says "Jesus", not "Christ") and Paul. The author's general principle is that the Jewish Christian Church was practically a Christian Synagogue still related to the Temple and to Jewish rites; and that the gentilizing Paul originated the Church. In short, that the Christian community would have remained a Jewish sect except for that "radical epileptic" Paul. The author's cocksureness and pop-judgments are of the same character as in his "Jewish Theology". His Biblical Criticism is persistently superficial and his exegesis often shallow and arbitrary. His treatment of the New Testament is illogically ecletic. But the book will afford much information from Jewish sources about relations of Synagogue and Church, which the ordinary young minister can arrange more logically and historically than Dr. Kohler has done. It is of interest to note that Dr. Kohler deals more kindly with Paul in this book than in the earlier "Jewish Theology".

EDWARD MACK.

THE MESSAGE OF FRANCIS OF ASSISI. *By H. F. B. Mackay.* Morehouse Publishing Company, Milwaukee. Pp. 102. $1.75. Anything written about St. Francis is always read with interest, because no Christian is more widely known and more universally loved than this monk of the thirteenth century. The six short chapters of this book comprise as many papers read to the Chorister Boys of All Saints' Church in London during the last Lenten season. Father Mackay depicts very vividly the progressive steps in the life of Francis—from that of the prodigal to that of the saint. The author would have his hearers and readers feel that "The Message of Francis of Assisi" for this generation is, the gift of one's self as a common

laborer rather than as an architect in making our world spiritually better. The book is in no sense of the word as critical or as adequate in content as that of Sabatier. Its uniqueness consists in the writer's colorful yet accurate portrayal of this good man in terms of modern phraseology. WILLIAM V. GARDNER.

THE POWER AND SECRET OF THE JESUITS. *By Rene Fulop-Miller* (translated from the German). The Viking Press, New York City. Pp. 524. $5.00. ROME AND THE PAPACY. *By Gilbert Bagnani.* Thomas Y. Crowell Company, New York City. Pp. 259. $3.00. THE COMING AGE AND THE CATHOLIC CHURCH. *By William Barry.* G. P. Putnam's Son, New York City. Pp. 224. $2.50. ONE LORD, ONE FAITH: AN EXPLANATION. *By Vernon Johnson.* Longmans, Green and Company, New York City. Pp. 208. $2.00.

The Society of Jesus is the most hated, the most powerful, the most significant of all the Catholic orders. Rene Fulop-Miller has dealt so thoroughly, in such an impartial and objective way, with this controversial subject, that mirabile dictu his book has won the enthusiastic praise of both Catholics and Protestants. It is the best book on the Jesuits, written in the modern scientific spirit. Brimful of facts, philosophic in its breadth, it has all the charm and clarity of a novel. The author paints the life and character of Ignatius Loyola, analyzes in masterly fashion the spirit of Jesuitism, its theology, its moral philosophy, sketches its marvelous missionary activities "behind a thousands masks", describes its manifold and multiform attempts to advance the interests of the papacy, particularly during the period of the counter reformation, and then sketches its struggle against progress continuing down to the present time. Emphasized throughout are the resourcefulness, the ingenuity of the Jesuits. The author seems to admire the order, even while he criticizes and confesses its failure. Defects and omissions there are of course, but nonetheless it is a magnificent work.

"As Catholics," writes Gilbert Bagnani, "we believe that our Lord gave a primacy to St. Peter, that St. Peter became Bishop of Rome, that he transmitted this Primacy to all his successors. These principles are matters of faith, not of reason; we believe them on the authority of the Church, of which Christ is the head. Our belief is quite independent of historical evidence, which however such as it is appears to us to support our belief. But should it seem to be opposed to the evidence, we would unhesitatingly reject the evidence rather than abandon the dogma. It is, therefore, impossible to discuss the dogma of the Roman Primacy from an historical standpoint." In spite of this unpromising start, the author has given us a really brilliant sketch of the development of Rome and

the Papacy, particularly in its relation with the state, one that any Protestant will find both interesting and instructive. Bagnani is a liberal Catholic and is interested not in the Popes' temporal claims, but in his spiritual ones. To carry out its responsibilities, however, he holds that no temporal authority whatever must even appear to dominate the Papacy or influence its decisions. This freedom, for which the Popes have struggled through the ages, and not always wisely, has at last been guaranteed by the recent treaty between the Italian government and the Holy See. The history of the Papacy thus enters, he thinks, upon a new and more hopeful period.

Dr. Barry's work is something in the nature of a rhapsody. The coming age he thinks belongs to the Catholic Church. It is incomparably stronger now both within and without than she has ever been since the year 1520, when Luther broke the unity of Western Christendom; and it will continue to grow in strength, while Protestantism continues to disintegrate. In a series of short essays he then points out what he conceives to be the church's attitude toward such diverse topics as Russia, India, Ireland, Birth Control, Capitalism, and the Mass.

Vernon Johnson, a prominent Anglo-Catholic clergyman in England, tells the story of his conversion to Catholicism. It is an interesting spiritual biography, exhibiting the fascination that the Roman Catholic Church possesses for many devout and ardent souls. In this case the appeal was mainly two-fold—its authority (centering in the Pope), and its unity. It is in such a book as this, written simply, and in beautiful and reverent spirit, that one finds the real secret and power of the Catholic idea. ERNEST TRICE THOMPSON.

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM. *By Max Weber, with a foreword by R. H. Tawney.* Charles Scribner's Sons, New York City. Pp. 292. $3.00. Max Weber's provocative essay, which is here translated, was first published in 1904-5. The discussion which it aroused has not yet ceased; the translation, therefore, should be warmly welcomed by those who are interested in the influence of Protestantism on our modern economic system. Weber's thesis is simply stated. He believes that the capitalism which now grips our whole economic life represents both an economic and an ethical revolution, and that the Protestant ethic, particularly the ethic of Calvinism, did much to prepare the way for and to facilitate this revolution. He does not of course intimate that the ethics of Calvinism are identical with the ethics of Capitalism, or that Calvinism is directly or solely responsible for the Capitalistic revolution. He does show that Puritans and Pietists, Methodists and Baptists put

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an altogether new emphasis on the service that a Christian must render to God in and through his calling in life, thus developing a worldly asceticism, and that this idea of a divine calling gave the necessary ethical and religious justification to a mode of life that resulted in business success and the accumulation of wealth, and thus powerfully aided the capitalistic revolution. Now, however, capitalism no longer needs the support of religion. "In the field of its highest development, in the United States, the pursuit of wealth, stripped of its religious and ethical meaning, tends to become associated with purely mundane passions, which often actually give it the character of sport."

We have said that this is a provocative essay. It is. There may be weak spots in the argument, as pointed out by Tawney in the foreword. But nonetheless it challenges Protestantism to work either for the modification of capitalism, which it has certainly helped to create, or for its Christianization. E. T. T.

THE WORLD'S DEBT TO PROTESTANTISM. *By Burris Jenkins.* The Stratford Company, Boston, 1930. Pp. 263. $2.50. The author tells us in the very beginning that "this book is written not in praise of Protestantism, but in appraisal. It is intended in no sense as a polemic, but as a just and fair treatment of history in the scientific spirit for which it is believed, Protestantism stands".

Dr. Jenkins feels that "individualism" and "freedom" are the words which most acccurately characterize the Protestant Reformation. Then, as an impartial observer, he reviews the history of Protestantism for the last five centuries showing what the results of this "individualism" and "freedom" have been in every realm of life. In successive chapters he exhibits the relation of and development therefrom of Protestantism to Biblical Criticism and Interpretation, Reason, Business, Authority, Treatment of Women, Denominationalism, Family Life, Recreation, Charity, Education, Missions, and Mysticism. The writer does not hesitate to point out what he conceives to be the errors of a wrongly applied Protestantism and its eminent dangers today. Believing that the Reformation's greatest contribution to the world within the last century has been the rediscovery and meaning of Jesus, he is convinced that her unrivalled opportunity lies just here. The volume strikes us as an excellent survey of the religious thought of this century.

Dr. Jenkins grips you with his personality from the first page of the book. He is fearless in presenting his case and original in the arrangement of his material. Many readers will not follow the author throughout in his point of view, yet no one will lay the book aside once it is begun. If you want to feel that you are in

contact with a soul full of righteous passion, then you will derive benefit from this thought-provoking volume. WM. V. GARDNER.

BURNING QUESTIONS IN HISTORIC CHRISTIANITY. *By John Alfred Faulkner.* The Abingdon Press, New York City. Pp. 235. $2.50. The veteran professor of Church History in Drew University discusses in this volume thirteen interesting historical questions. Did Christ institute the Lord's Supper? (Yes.) Did Apostolic Christianity borrow from the mystery religions? (No.) Did the Ancient Church borrow from the mystery religions? (Yes, particularly in regard to the sacraments.) Did the early Christians worship Jesus? (Yes.) Were the Early Christians Trinitarians? (While their theology was not worked out, they had a doctrine in the germ.) Were the early Christians premillennialists, (Yes.) Is the Historical Foundation of the Papacy sound? (No.) Is the historic Episcopate historic? (No.) Was Saint Patrick Saint Patrick? (His name was not Patrick, and he rendered no real service to Irish Christianity.) Did the Church persecute Galileo? (Yes.) Each of the thirteen papers is clear, interesting and scholarly. ERNEST TRICE THOMPSON.

D. L. MOODY. *By William R. Moody.* The Macmillan Company, New York City. Pp. 555. $3.50. This life of D. L. Moody by his son appears to be not so much a revision of the earlier biography written in 1900 as a wholly new work. It follows indeed the same general plan, and includes much of the same material, yet the whole has been reworked, and new material has been added. It is the most satisfactory of the recent lives of the great American evangelist, more complete than Dr. Erdman's briefer monograph, more substantial, and more accurate, even though less brilliant than the sparkling life by Gamaliel Bradford. Indeed, one gathers that one purpose of this new biography was to correct certain false or inadequate conceptions engendered by this latter work, as well as other popular notions. For example, it repeats the well-known story of how Mr. Moody accosted a stranger with the inquiry: "Are you a Christian?" To the obvious reply that it was none of his business, Moody said, "Yes, it is!" which elicited the rejoinder, "Then you are D. L. Moody". His son adds: "The story is probably apocryphal, but at any rate, it illustrates his reputation for zeal in doing personal work. . . The accounts of his impulsive approach to men under any and all conditions are doubtless untrue or greatly exaggerated." Then again in speaking of Moody's simplicity, his absolute refusal to commercialize his Gospel, he completely refutes Bradford's description that "his house, if not luxurious, had certainly every accommodation that the most exacting could require".

Moody was one of the great Christians of all times. There are few biographies of modern Christians that are more interesting, more inspiring. He was much saner, much more truly great than many uninformed Christians of the present generation realize. We are certain that ministers and laymen will like this life by Moody's son, whether they are familiar with the other lives or not.

ERNEST TRICE THOMPSON.

THE CASE FOR EPISCOPACY. *By Kenneth D. Mackenzie.* The Macmillan Company, New York City. Pp. 146. This book puts as clearly, as succinctly, and in as good spirit as the reviewer has anywhere discovered, the Anglo-Catholic argument for the historic episcopacy. The author is willing to concede that Bishops and Presbyters were one and the same in the earliest days. Nevertheless, he holds and endeavors to prove that the Apostles were a distinct order from the beginning, and that their successors, who alone possessed the powers of ordination, were the monarchial bishops of later times. The chief argument, however, on which the author depends is the argument that a lawful ministry *must* be in succession to the apostles; a fruitful ministry *must* normally have the original Apostolic grace transmitted to it through the laying on of the Apostles' hands, or those of their successors. Such authority is necessary, because ministers of the Gospels are ministers of grace as well as minister of ideas, they are sacerdotal in the strict sense, rather than merely interpretative of the aspirations of the people. Those who do not believe that this necessity exists are not likely to be convinced by the writer's argument.

E. T. T.

MISSIONS.

WILL INDIA BECOME CHRISTIAN? *By J. W. R. Netram.* Richard R. Smith, Inc., New York City. Pp. 142. $1.50. For a number of years the author has been engaged in active evangelistic work in his own country. He accompanied Dr. E. Stanley Jones and served as his interpreter in the series of meetings described in "The Christ of the Indian Road". He knows India as only a native Indian could; and is familiar with all her contemporary currents of thought. Mr. Netram begins his book with the question: "Will India ever become Christian? Is it worth while sending men and money to that country with its hoary systems of religion and philosophy? . . . What need is there of giving Christianity to that country? In any case, why should we disturb the followers of other faiths?" The author answers these questions by graphically depicting the present needs of India and the present attitude of thoughtful Indian leaders toward the Christian

way of faith and life. The conclusion which he reaches is the only answer to the riddle of the universe and the only solution for the problems of India. "India cannot escape the inescapable Christ. Christ meets her at every turn. . . . The hopeful feature of the situation in India is that she has begun to recognize this truth and to fix her eyes on this unique Person, the Christ, as they have never been fixed before."

Mr. Netram is through and through Christian in his absolute conviction of the uniqueness and the necessity of the Christian Faith. He is no superficial eclectic in religion. There is no uncomplimentary comparison of Christ with other masters, nor of Christianity with other religions. For him Christ alone is the Way and the Truth and the Life; and Christ alone can make India free spiritually, socially, economically, politically, and intellectually. The reading of the book deepens one's faith and inspires one's devotion.

DONALD W. RICHARDSON.

THE GOLDEN SPARROW. *By Irene Mason Harper.* Friendship Press, 150 Fifth Avenue, New York City. Pp. 144. Cloth $1.00; Paper 75c. This book presents a course on India for Junior boys and girls. The stories are well told and give an interesting insight into the life of the youth of India in home and school—especially the life of the Untouchables, and of the progressive, educated classes of Northern India. The study of this book in classes of the junior age should awaken sympathy for the boys and girls of India, correct misinformation about missionary work, give a fuller understanding of what the Christian religion has done and can do for India and her people; and promote world peace by showing how through applying the principles of Jesus, friction can be eliminated, misunderstandings avoided, and good will established and made permanent.

DONALD W. RICHARDSON.

CHRISTIAN LIFE.

FOR AVERAGE CHRISTIANS. *By Harold B. Shepherd, M. A.* Fleming H. Revell Company, New York City. Pp. 95. $1.25. This is a book presenting very briefly an approach to the problem of Christian ethics from the point of view of a Socialist, who is working out his own salvation with a frank facing of reality and who is passing on his observations and his conclusions. The title indicates that the ethical principles here set forth are the very least which should be applied by the average Christian. They are. The author's method is to show the actual standards manifested by the average Christian contrasted with the clear implications of Jesus' principles. It is effective and the whole book is convincing.

The minister who is interested enough to read any books on Christian Ethics which grapple with the complex questions of this day, will probably already have read a fuller treatment of most of the problems discussed here. If he has not been interested, and if he has not read studies in Christian Ethics, this is a good book to begin with. It might convince him that there such a thing as an ethical problem today which needs all his powers of pondering. The author pleads for the point of view of Christ in every phase of human conduct, in society, over the office desk, in the store, in financial matters, in politics (What! Religion and politics? Oh, my dear!), and so on. "We find it easier to call ourselves after this denomination or that than to say that we believe in Jesus." A. J. McKelway.

The Miracle of the Galilean. *By Paul B. Kern.* Cokesbury Press, Nashville. Pp. 263. $2.00. These are the Fondren Lectures for 1930, delivered before Southern Methodist University The author's aim is to set before us the deep and significant change which has been wrought in human life by Jesus Christ. He shows that we owe to Christ the conquest of superstition, the turning of fear into joy, the dynamic of love, the new morality, and the power of an endless life. Dr. Kern covers a wide field, but though his treatment is thoughtful, it is not technical. The color and warmth of his style reveals that the book comes from his heart. We feel the urgency of the Christian preacher in many a passage that might easily have taken a more critical or argumentative form.

Joseph Dunglinson.

Humane Religion. *By Frank Kingdon.* The Abingdon Press, New York, Pp. 351. Price $2.50. "The object of this book," says the author in his preface, "is to show how inextricably interwoven into the historical, intellectual, and practical pattern of the religion of Jesus is the ethical passion for the sacredness of human life." That sentence fairly states the undertaking to which the author adheres through two-thirds of his book.

But Dr. Kingdon is fond of philosophy and Part II of "Humane Religion", one of its three grand divisions, is devoted to a cursory review of philosophy from Plato and Aristotle to Bowne and Eddington, in which he shows how the selected thinkers whose systems he outlines cherished a social ideal and looked to "building a community in which every individual shall have a chance at the more abundant life". The justification that is offered for the introduction of this sketchy story of philosophy is to show that "the men of the golden lamp are at one with Jesus here".

In Part I, the author traces in interesting fashion "the humane

motive" first through the Old Testament, and then with more detail through the utterance of Jesus. The review of the teachings of Jesus with this emphasis in mind is distinctly impressive. Stirring also are the chapters in Part III, in which Dr. Kingdon discusses with fervor and incisiveness the social applications of the teaching of Jesus under such topics as "The Social Ideal of Christianity", "The Christian Family", "Christian Patriotism", "Christian Education", "The Christian Approach to Industrial Problems" and "The Christian's Leisure".

The book is marked by much learning, vigorous thought and forceful expression. One questions, however, whether it would not have gained in unity and sustained appeal had Part II been omitted.

HENRY WADE DUBOSE.

THE GOLD UNDER THE GRASS. *By Basil W. Miller, D. D.* Cokesbury Press, Nashville. Pp. 230. $1.00. Brief messages of courage, inspiration, and hope, addressed in the main to young men and women, and calling them to high achievements in life and service. There are many references to men who have conquered and attained in various spheres of life. The author's style is at times a bit high-flown.

JOSEPH DUNGLINSON.

THE RIVER OF GOD. *By Arthur Mulford Baker, Ph. D.* Cokesbury Press, Nashville. Pp. 172. $1.25. The sub-title—The Service-Stream for Morals and Religion—indicates the broad field which the author surveys in this book. His purpose is to get at the spiritual force back of religious systems and ethical codes, and to learn how to utilize that force more effectively. The conclusion reached is in substance as follows: Spiritual force is constant and all-pervasive; but it becomes an active agent in our lives only at our willing. Getting into the right relationship toward God and our fellowmen opens in the life a channel by which spiritual force enters and functions. Loving God and loving man as Christ loved keeps this channel open for the constant flow of spiritual force.

J. D.

WHAT'S LIFE ALL ABOUT? *By Bertha Condé.* Charles Scribner's Sons. New York. Pp. 271. $2.00. Miss Condé has in view the young men and women who are perplexed and doubtful about religion and are finding it difficult to reconcile the teachings of the Christian Church with the modern scientific outlook. She undertakes to show that life has a rich and satisfying meaning: that we are called to a great spiritual adventure, and that we can have a rational faith and can find in Jesus Christ the guide to a life of love and high service, and to nobility of character and a glorious immortality. There are

beautiful and stimulating passages on the significance of Christ, the supremacy of love, the power of prayer, the value of the church, the beneficent meaning of difficulty and hardship, the possibility of receiving power from God for a life of victory and joy. The general impression which the book leaves upon the reader is a pleasant and wholesome one. It imparts courage and hope, and makes the Christian way seem a more alluring path to tread. J. D.

PILGRIM'S PROGRESS IN THE WORLD TODAY. *By the Rev. H. F. B. Mackay.* Morehouse Publishing Company, Milwaukee, Wis. Pp. 175. $1.50. The Vicar of All Saints, Margaret Street, London, has made an attempt—on the whole a successful attempt—to modernize Bunyan's masterpiece. He pictures an English family of today setting out for the Celestial City and passing through the experiences so familiar and so real to all readers of the Pilgrim's Progress. The book is written from the standpoint of "Catholic Christianity", and one wonders what the stout old Puritan would have thought of the introducing into his pages of references to Confession, Absolution, Holy Oil, a Crucifix, and our Lady. But Dr. Mackay displays spiritual insight and imagination; he has a vivid, racy, and attractive style; and he has woven into his narrative so many of the choicest portions of the great original that one is induced to go back and read that immortal classic again with new appreciation. J. D.

PRAY—A MANUAL ON PRAYER. *By Bishop Charles Edward Locke.* The Methodist Book Concern, New York. Pp. 186. Price $1.00. This little book of eleven short chapters is a series of popular appeals, some dealing directly with the subject of prayer, and some with other topics more or less related to prayer. One surmises that the chapters contain the notes of addresses delivered by the Bishop. The book is replete with illustrative anecdotes and pithy quotations. It is written in a breezy American style. A minister may draw from it not a few seed thoughts and illustrations. HENRY WADE DUBOSE.

TENTS OF THE MIGHTY. *By Donald Richberg.* Willet, Clark & Colby, New York and Chicago. Pp. 267. $2.50. "Tents of the Mighty," by Donald Richberg, with a foreword by Paul U. Kellog, is a most readable and helpful autobiographical saga of "Progressivism" as observed and participated in by the author. Donald Richberg was present and prominent in the organization of the Progressive Party and wrote its last platform as chairman of the Resolutions Committee in the 1924 Convention. He knew Roosevelt, Lafollette, Bryan and Wilson each intimately. He traces in a prose poem the rise and fall of the Progressive movement, detailing especially its great spiritual

and religious aspects, as it was brought to power under these great leaders and later crushed to death by After-The-War materialism.

Donald Richberg, still under fifty years of age, has kept his prophetic vision of a redeemed America alive in spite of the wet blanket of materialism, and from cover to cover of this book he gives us prophetic glimpses of a bright sun shining through the rifts in the clouds that temporarily obscure ethical, moral, social and religious progress. Richberg is a trained lawyer. He has been Special Counsel for the City of Chicago, Chief Counsel for the Railway Union, Master in Chancery Circuit Court for three years, General Counsel for the National Conference on the Valuation of Railways. So that with his dreaming of dreams he has combined and does combine the ability of a shrewd practioner. You will be helped by reading "The Tents of the Mighty". You may not agree as to the accuracy of Richberg's analyses, but you admire and never question his courage.

ROSWELL C. LONG.

THE PREACHER IN POLITICS. *By W. Wofford T. Duncan.* Abingdon Press, New York City. Pp. 151. $1.25. The author of "The Preacher in Politics" is pastor of the Emory Methodist Church in Pittsburgh. Out of his rich and varied experience in the social, civic, fraternal and religious life of that city, he speaks through this valuable little volume, a ringing message that should be heard by all ministers and heeded by many. The book is a study in the relation of the minister to public life, such as is sorely needed today. He predicates his message upon the belief that the duty of unbiased public discussion of political issues is part of the prophetic office of the Christian ministry and that the performance of this duty is basic to the progress of the coming Kingdom of God.

Dr. Duncan substantiates the statement that "Many of our worst political leaders have been cradled in the Church", because of the type of preaching that is being done. "Under negative preaching corrupt politicians are born and reared," and shows that the youth of our land, growing up under such preaching are not being taught to blush with shame and burn with indignation at connivance of wrong for political gain. I am impressed with the fact that Jesus drew no dividing line between the sacred and the secular, such as ministers attempt, unsuccessfully, to draw in their preaching today. Such matters as the "Cannon Case" and the Prohibition confusion has seared and confused and bewildered many of our leaders. Is anything more needed today than the powerful impact of the Redemptive Gospel on our political, ethical, social and religious problems. Happy is the preacher-prophet who has the courage, ability and tact to make that impact and "stay put" in his pulpit and pastorate. R. C. L.

CRIME AND CURE. *By E. T. Wellford.* Published by The Stratford Company, Boston, Mass. Pp. 80. $1.00. The author of this book, pastor of the First Presbyterian Church of Newport News, Va., frankly admits that lawlessness is justly credited as a highly developed American product, but that the most awful application of it belongs to the first century. Jesus Christ was the innocent victim of an unauthorized mob. Law was flagrantly defied and in His death on the Cross the supreme crime of the ages was committed.

The Cross of Christ is not only the supreme crime, but it is also the superlative cure of crime. All who would be lovers of law and order must be lovers of Jesus. The underlying cause of the lynchings of the past and the lawlessness of the present is the rejection of Jesus Christ. America is a Christian nation. If we would overcome the lawlessness of our land the Christian religion should be taught in the schools and practiced in the lives of all our people. The author is not a pessimist; he believes the world is growing better, but only when it is Christianized will it become right.

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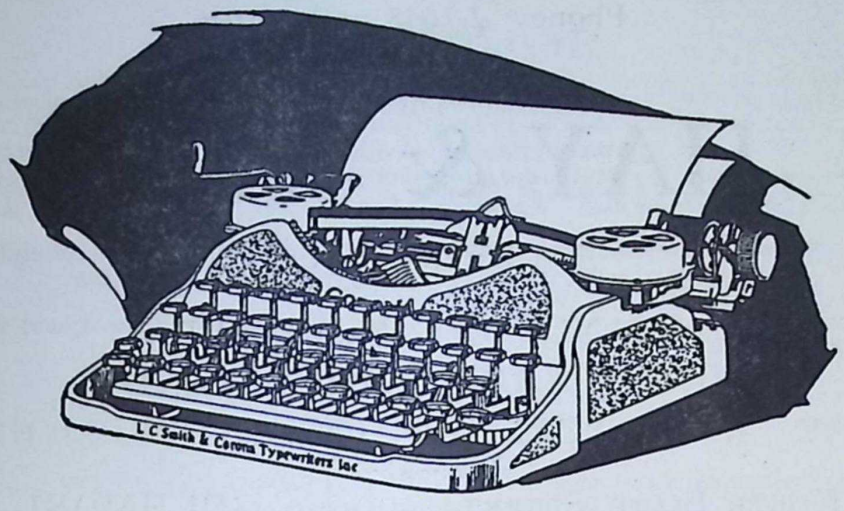

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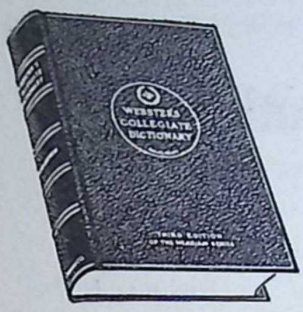

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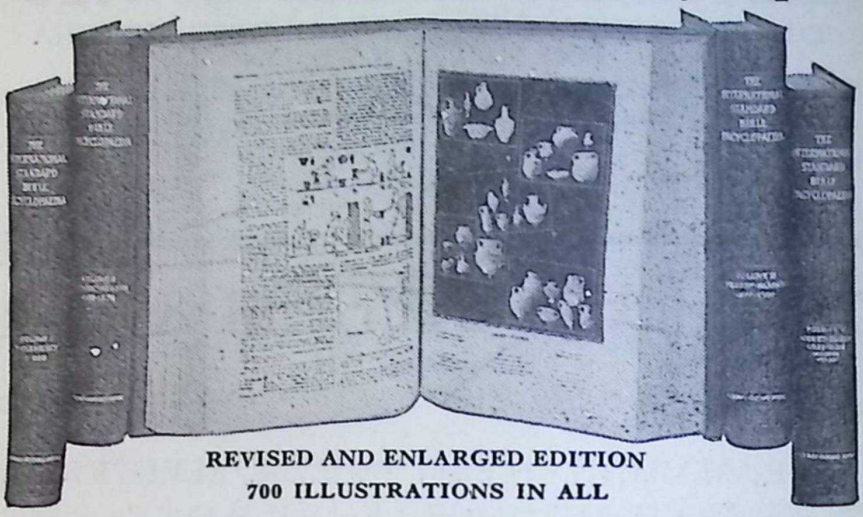

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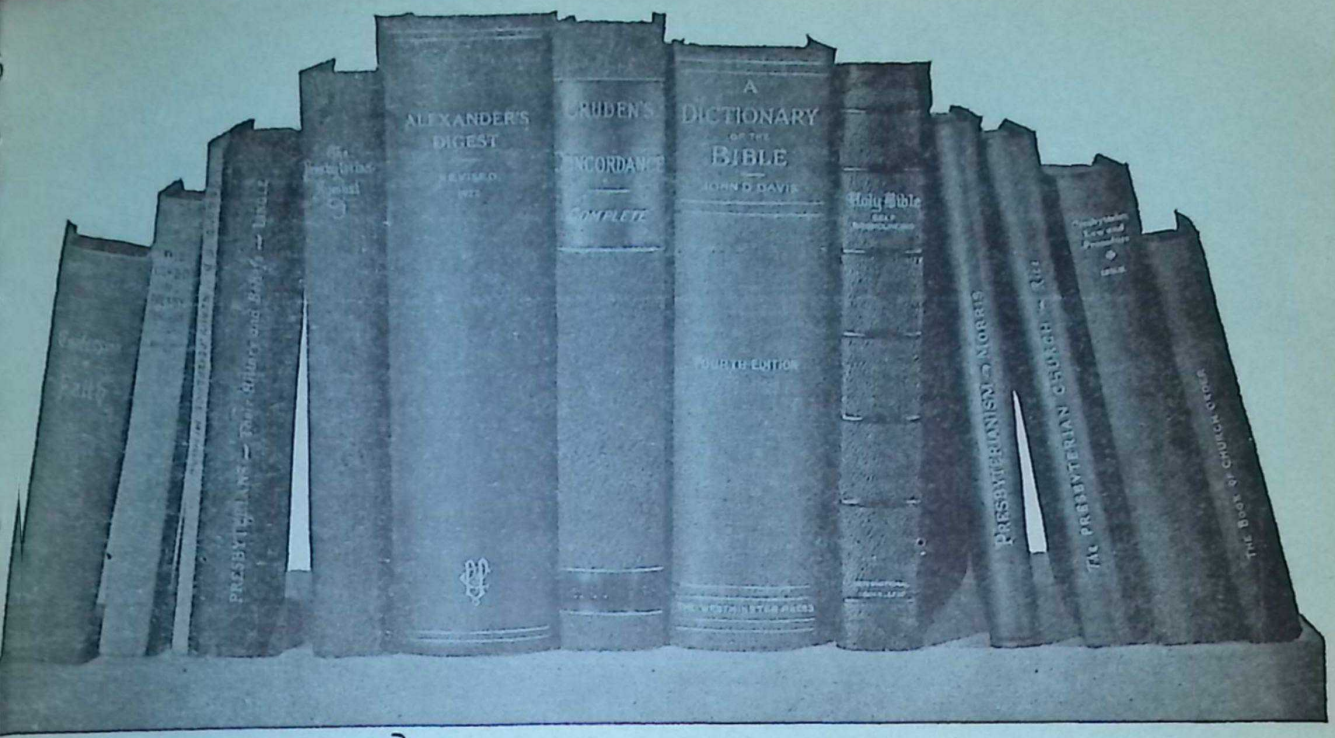

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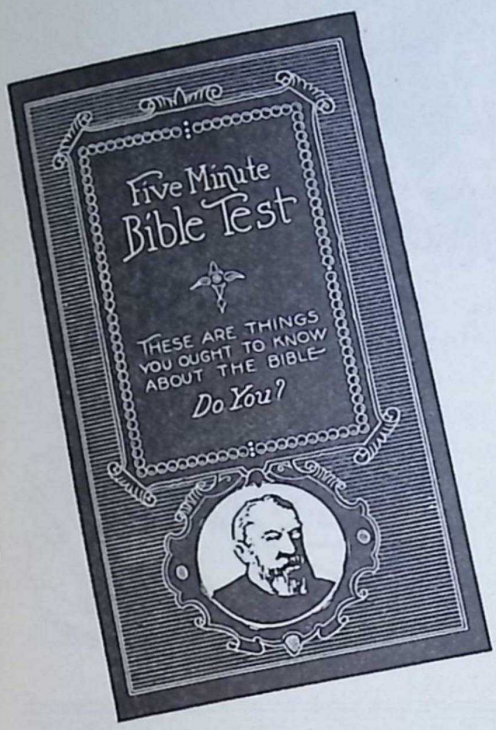

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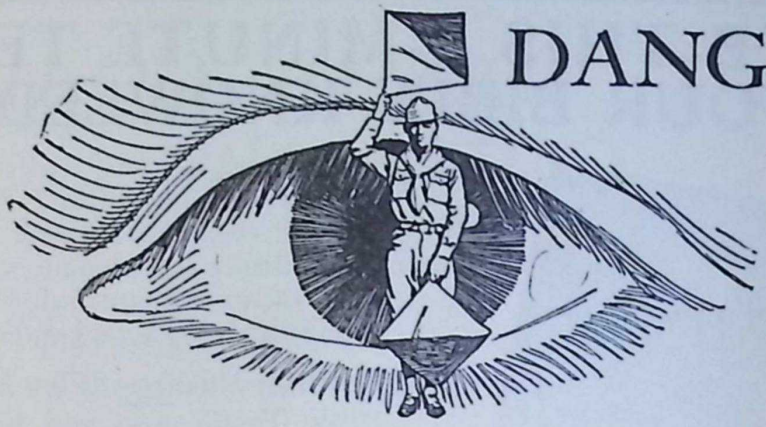

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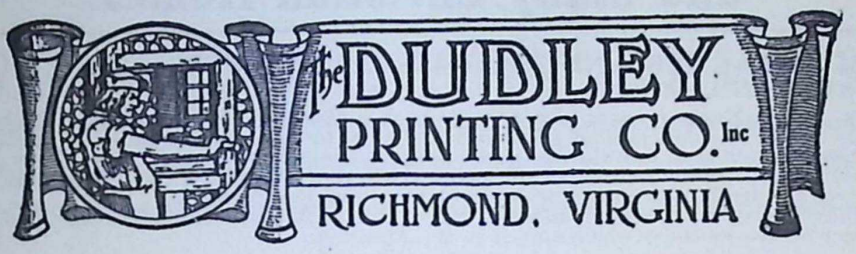

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IS THE NORTHERN CHURCH THEOLOGICALLY SOUND?

By Ernest Trice Thompson, D. D.,
Professor Church History, Union Theological Seminary, Richmond, Va.

The writer heard only a part of the debate before the last General Assembly of the Southern Church on the question of organic union with other Reformed and Presbyterian Churches. But he has read carefully everything that has been published against such union, and has tried to understand the mind of those opposed. The argument against union that seems to carry the most weight is the doctrinal argument, not so much an argument as a fear that the Presbyterian Church in the U. S. A. (Northern) is unsound in the faith.

The writer himself believes that a union of the Presbyterian and Reformed Churches, on the basis of their historic standards, would strengthen Presbyterianism, and would promote the Kingdom of God not only in the South, but also throughout the nation, not only in this land, but also in other lands. If such a union were effected it would enable the Southern Presbyterian Church to carry out more effectively the Great Commission, to preach the Gospel, to bear its witness, its distinctive witness if it has one, in all parts of the nation, and unto the uttermost parts of the earth. Union of the Presbyterian and Reformed Churches would enable us also to carry on the Master's work with greater economy, with less duplication and waste, in an age when the Kingdom lags for lack of money, when therefore waste becomes more and more

inexcusable, in states of the South where Presbyterianism is divided, and weak because it is divided.

Never Surrender the Essential Truth.

But it is better that the Church should be weakened in numbers and in resources, that it should duplicate its benevolent work and long to enter some of the open doors that its straitened finances do not allow it to enter, better that it should remain isolated and aloof behind the Mason and Dixon line, competing along the border and bearing its witness in a few selected foreign mission fields, better that Protestantism remain divided, and that Presbyterianism remain divided, better that our Lord's prayer remain unanswered, and the New Testament ideal remain unrealized, than that there be any surrender of the essential truth of the Gospel of Christ. There is not a man of us that would desire union under any such conditions. Is it true then that the Northern Presbyterian Church has departed from the faith? That union, therefore, involves fundamental disloyalty to our Lord Jesus Christ?

False Charges.

Some of the charges against our Northern brethren are so extreme that they do not merit serious consideration, the charge for example made on the floor of the last Assembly that union with the Northern Church is a step toward animalism, naturalism, mechanism, etc. Most of the other charges are so formless, so general, that an adequate reply is difficult. It is easy to accuse another Church of being unsound in the faith, when one does not have to sustain that charge, or offer any corroborative evidence. And it is difficult to allay the fears and suspicions that have been aroused by such easy charges. We cannot help but wonder if it is fair to appeal to such fears without offering some evidence, or whether the Church should take such arguments into consideration if they are not so supported. It is of course impossible to prove that the Northern Church is thoroughly sound, just as it would

be impossible for us to prove the soundness of our own Church's faith. One of the best ways to form an unbiased judgment, however, would be to review some of the recent developments in the Presbyterian Church, U. S. A., particularly those that have aroused the suspicions of our own brethren. We will try in this paper to present the record as fairly, as objectively, as possible.

Heresy Trials of Professors Briggs, Smith and McGiffert.

"Modernism" became a problem in the Presbyterian Church in the U. S. A. in the last decade of the nineteenth century. In 1892 Professor Charles A. Briggs, of Union Seminary, New York, was tried by his Presbytery on the following charges: (1) that he taught that men may be enlightened unto salvation by reason or through the Church apart from the Bible; (2) that the inspiration of the Bible was not such as to exclude errors as to matters of fact even from the original documents; (3) that he denied the Mosaic authorship of the Pentateuch and the unity of the authorship of the Book of Isaiah; and (4) asserted the continuance of sanctification after death. The second point was the most essential one. Dr. Briggs was acquitted by the Presbytery after he had affirmed his faith in the Bible as the infallible rule of faith and practice. The case was carried to the Assembly. Dr. Briggs was found guilty on all four charges, and suspended from the ministry. In 1893 Dr. H. P. Smith, a professor in Lane Seminary, was suspended from the ministry by his Presbytery, his Synod, and finally by the Assembly because he too did not believe in the inerrancy of the original manuscripts of Scripture. In 1899 Professor A. C. McGiffert, Union Theological Seminary, in New York, withdrew from the Church before trial. Attention of the Assembly had been called to statements made in one of his books that seemed to deny justification by faith, the institution of the Lord's Supper by Christ, the inerrancy of the original documents of Scripture. The Assembly disapproved of these statements. Dr. McGiffert declared that he had been misunderstood. The

General Assembly again voiced its disapproval, and referred Dr. McGiffert's statements to his Presbytery. Dr. McGiffert thereupon resigned from the Presbyterian Church. At this time the Church was certainly sound in the faith. The heresy trials just described, however, hurt the Church and hurt the cause of Christ. The Church since that time has not been so quick in resorting to the same expedient.

Revisions of Standards

During this whole period, beginning as far back as 1889, the Church had under consideration the revision of its standards. This revision was finally completed in the year 1903. It consisted of slight changes in three articles, the addition of two chapters and of two declaratory statements. Paragraph VII of Chapter 16 in our Confession declares that "works done by unregenerate men, although for the matter of them they may be things which God commands and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God." This was changed by the Northern Church to read as follows: "Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful, and displeasing unto God, yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to His Word; nor to a right end, the glory of God, they come short of what God requires, and do not make any man meet to receive the grace of God." The Confession of our own Church declares that "it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority". The Northern Church eliminated this declaration. Our Confession states categorically that the Pope is the antichrist, "that man of sin and

son of perdition, that exalteth himself in the Church against Christ, and all that is called God". The Northern Confession states that "the Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

One of the added chapters had to do with the Holy Spirit. No new doctrine was involved. It merely supplied an omission in the Westminster Confession. It declares that the Holy Spirit is the third person in the Trinity. "By Him the prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. . . . The Holy Spirit, whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption," etc. The other chapter had to do with the love of God and missions. It declares among other things that "God, in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the Gospel. . . . It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault. Since there is no other way of salvation than that revealed in the Gospel . . . Christ hath commissioned His Church to go into all the world and to make disciples of all nations. . . ."

The Declaratory Statement reads in its essential part as follows: "With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decrees is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal

decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

"With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases."

With the exceptions of these changes and additions[1] the Confession of the Presbyterian Church in the U. S. A. is identical with our own. It bears its public and corporate witness to the same faith that we ourselves affirm.

Affirmations of Belief Required of Candidates.

Every candidate for the Gospel ministry licensed by any presbytery in the Northern Church must answer affirmatively now, as in the past, the following questions (among others):

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scripture?

They are the same questions that our own candidates are

1[Our own Confession would be improved by the incorporation of these and other changes and additions. Indeed, some of them are found in the brief statement of doctrine issue by the Southern Church in 1913. Under the head of "Election" that statement declares: "Those who die in infancy . . . are regenerated and saved by Christ through the Spirit. . . . We thus declare that God's electing grace has peopled heaven with a multitude that no man can number, and has never sent one soul to hell."—E. C. Caldwell, Editor].

required to answer. The Presbyterian Church in the U. S. A. has the same Confession as our own Church, with the slight changes noted above. And it requires today the same pledges of loyalty on the part of its ministers to that Confession that our own Church requires. The guarantee, therefore, that its ministers are loyal to the standards of the Presbyterian Church is just as strong as the guarantee possessed by our own Church, and no stronger. And bear this in mind: no attempt has been made in recent years to alter the terms of subscription to the Confession, or to modify further the Confession itself.

Brief Statement of Doctrine.

In 1902, one year before the revision described above was completed, the Northern Church adopted a brief statement of the Reformed Faith.[2] It was adopted to "give a better understanding of our doctrinal beliefs", but is not a part of the Constitution, and replaces in no wise the Westminster Standards. There is no departure here from the essentials of the faith. There is the familiar definition of the Trinity: "Three persons in one Godhead, one in substance, and equal in power and glory." The Scriptures are given by inspiration . . . "the faithful record of God's gracious revelations, and the sure witness of Christ, as the Word of God, the only infallible rule of faith and practice". Article III deals with God's eternal purpose as follows: "We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign design. . . ."

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[2][In 1913 the Southern Church adopted a Brief Statement of Belief, which is identical in doctrine with that of the Northern Church. In 1925 the United Presbyterian Church of North America adopted a revision of its doctrinal standards under the title, "The Confessional Statement of the United Presbyterian Church". This statement is regarded by not a few even in our own Church as the best pronouncement of essential Presbyterian beliefs that has ever been made.—E. C. Caldwell, Editor.]

"Our first parents being tempted chose evil and fell away from God and came under the power of sin . . . by reason of this disobedience, we and all men are born with a sinful nature," etc. Jesus Christ is described as "the Eternal Son of God . . . conceived by the Holy Ghost and born of the Virgin Mary . . . for us he fulfilled all righteousness and satisfied eternal justice. . . . He rose from the dead and ascended into Heaven . . ." etc. There is no sign here of departure from the faith. And the Assembly has declared over and over again that the Brief Statement in no wise replaces the Constitutional Standards.

Union With the Cumberland and Welsh Churches.

In 1906 there came the union with the Cumberland Presbyterian Church. This union was consummated on the basis of the Westminster Standards, as revised in 1903; and in 1920 the Welsh Calvinistic Church was received on the same basis.

Basis of Future Unions.

If in the next decade there is a union of other Presbyterian and Reformed Churches it, too, will be on the basis of the historic Standards. No other basis is considered. The united Church will bear its united testimony to the faith of our fathers. And the ministers of the united Church will take the same oath of allegiance to these Standards that they take now in our Church, and in the Presbyterian Church in the U. S. A. We cannot see how this involves any disloyalty to our Lord or to the truth. And in other ways Southern Presbyterians will have the same protection against false teaching under the proposed union that they have now. No man can preach in a Presbyterian pulpit without the consent of that congregation. And no man can be received into a Presbytery without the consent of that Presbytery. And Presbyteries will still have the right to examine candidates for the ministry and the ministers who apply for admission from

other Presbyteries. It cannot be proven that the Northern Church is unsound, but if it were unsound still the union would not corrupt Southern pulpits. We would have exactly the same protection that we have now.

In recent years, however, three controversies, or matters of dispute within the Northern Church, have somewhat shaken the confidence of ministers in our own Church who are supremely desirous of maintaining the purity of the Gospel and who protest against any compromise with the truth. There was, first, the case of Dr. Fosdick, a liberal minister invited to preach in the pulpit of the First Presbyterian Church of New York City; second, the licensure and ordination of ministers by New York Presbytery (there are approximately 300 presbyteries in the Church) charged with denying or doubting some of the fundamentals of the faith; third, the matter of Princeton Seminary. It will help us to judge of the seriousness of the situation that has developed, and to evaluate properly some of the harsh judgments that have been delivered against our brethren, if we have before us some of the fundamental facts.

In 1910 the Northern Church Reaffirmed Its Adherence to the Historic Standards.

In 1910 the Assembly entertained a complaint against the action of New York Presbytery in licensing and ordaining two candidates for the ministry who "do not deny the Virgin birth of our Lord, but were not prepared to affirm it with the same positiveness as for some other doctrines". The Judicial Commission handling the complaint stated "it is indubitable that this Church stands today as she has stood in all her history for the inspiration, integrity and authority of the Holy Scriptures, and confesses the Virgin birth of our Lord and His actual bodily resurrection as component parts of the faith once delivered to the saints, and the facts involved are the facts upon which among others Christianity rests. . . . No one who denies them or is in serious doubt concerning them should be either licensed or ordained as a minister." The

complaint, however, was dismissed because "upon the record presented we are unable to say that the synod erred in declining to sustain the complaint against the presbytery". To make its own attitude, however, perfectly plain the General Assembly proceeded to reaffirm its adherence to the historic Standards of the Presbyterian Church in the U. S. A. as containing the system of truth taught in the Holy Scriptures. And also to make a declaration with regard to "certain essential and necessary articles of faith, to wit:

"1. It is an essential doctrine of the Word of God and our Standards that the Holy Spirit did so inspire, guide and move the writers of the Holy Scripture as to keep them from error. . . .

"2. It is an essential doctrine of the Word of God and our Standards that our Lord Jesus Christ was born of the Virgin Mary. . . .

"3. It is an essential doctrine of the Word of God and our Standards that Christ offered up 'himself a sacrifice to satisfy divine justice and to reconcile us to God'. . . .

"4. It is an essential doctrine of the Word of God and our Standards, concerning our Lord Jesus, that 'on the third day he arose from the dead, with the same body in which he suffered'; . . .

"5. It is an essential doctrine of the Word of God as the supreme Standard of our faith, that the Lord Jesus showed his power and love by working mighty miracles. . . ."

Following this declaration there were three resolutions, the first of which affirmed that presbyteries were not to admit any candidate for the ministry into the exercise of the sacred function, unless he declared his agreement in opinion with all the essential and necessary articles of the Confession, including of course by implication the five essential and necessary articles just set forth.

Again, in 1916.

In 1916 again a number of presbyteries sent up overtures to the General Assembly complaining against the recent ac-

tion of New York Presbytery in ordaining men out of harmony with the Presbyterian Standards. The General Assembly adopted in answer the following paper:

"Whereas, the records of the Presbytery of New York show that on April 10, 1916, that Presbytery licensed three candidates for the ministry, who neither affirmed nor denied the doctrine of the Virgin birth, on the following recommendation, 'noting that these candidates recognize critical difficulties in connection with the doctrine of the Virgin birth, but at the same time state that their faith in this doctrine is of a growing character, and that they unqualifiedly declare their faith in the pre-existence and Deity of our Lord and all the redemptive truth that is embodied in His life, teaching and His sacrificial death'.

"Whereas, it is admitted that by the Constitution of the Church each Presbytery is the judge of qualifications of candidates for the ministry, but each Presbytery in licensing these candidates should strictly observe the declarations of the Confession of Faith in doctrinal matters.

The General Assembly calls the attention of the Presbyteries to the deliverance of the General Assembly of 1910. . . ." And there follows a statement of the five essential doctrines given above. The 1916 Assembly concluded:

"Presbyteries, therefore, are hereby enjoined not to license or ordain any candidates for the ministry whose views are not in accordance with this deliverance of 1910.

"This General Assembly renews its positive mandate with full expectation of loyal compliance by all our Presbyteries; and directs when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, that his licensure be deferred until such time as in the judgment of the Presbytery he has become so."

Still Again in 1923. Case of Dr. Fosdick.

In 1923 the General Assembly was again concerned with the situation in New York Presbytery. For about five years Dr. Harry Emerson Fosdick, a Baptist minister, had been

preaching as guest minister in the pulpit of the First Presbyterian Church, and one sermon in particular, "Shall the Fundamentalists Win"? had at last called forth a mass of protest against his preaching in a Presbyterian pulpit. The Assembly expressed "its profound sorrow that doctrines contrary to the Standards of the Presbyterian Church, proclaimed in said pulpit, have been the cause of controversy and division in our Church, and therefore would direct the Presbytery of New York to take such action as will require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrines taught in the Confession of Faith". It then proceeded to call the attention of the Presbyteries to the deliverance of the General Assembly of 1910 regarding the five necessary and fundamental articles quoted above, "which deliverance", it said, "is hereby reaffirmed."

Truth About the Famous "Auburn Affirmation".

This action of the General Assembly called forth the famous Auburn Affirmation, which is now the chief action cited to prove the unsoundness of the Northern Presbyterian Church. A mere reference to the Auburn Affirmation is enough to convict the Church in the minds of many men who are not well acquainted with its statements, but are impressed by the ominous references made to it, the easy assumption unsupported by solid argument that it proves the point at issue. Under the circumstances it would be well if the whole Church had the opportunity of reading the entire statement. Many would still be of the same opinion, we do not doubt, but at least they would judge with the evidence before them. All the present writer can do here is to summarize the paper, attempting to present its essence fairly, and allowing the readers to draw their own conclusions.

In the opening paragraph the 150 ministers [later 1,283 names were added to the affirmation] who sign the affirmation "affirm and declare" their "acceptance of the Westminster Confession of Faith as we did at our ordination, 'as

containing the system of doctrine taught in the Holy Scriptures' ". In the first section it is pointed out that by its law and history the Presbyterian Church in the U. S. A. requires its ministers to "receive and adopt the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures". "Manifestly it does not require their assent to the very words of the Confession, or to all of its teachings, or to interpretations of the Confession by individuals or church courts." This position, it is hardly necessary to add, cannot be gainsaid. The section ended with this significant paragraph: "There is no assertion in the Scriptures that their writers were kept 'from error'. The Confession of Faith does not make this assertion; and it is significant that this assertion is not to be found in the Apostles' Creed or the Nicene Creed or in any of the great Reformation Confessions. The doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the Church to the power of God unto salvation through Jesus Christ. We hold that the General Assembly of 1923, in asserting that 'the Holy Spirit did so inspire, guide and move the writers of Holy Scriptures as to keep them from error', spoke without warrant of the Scriptures or the Confession of Faith. We hold rather to the words of the Confession of Faith, that the Scriptures 'are given by inspiration of God, to be the rule of faith and life'."

In the second section it is maintained that while the General Assembly can "bear testimony against error in doctrine". yet it cannot of itself alone determine that certain doctrines are essential doctrines of the Confession, and impose its judgment upon the Presbyteries. This would be to amend the Constitution, which can lawfully be done only by concurrent action of the General Assembly and the Presbyteries." This is an essential point in the whole controversy that follows. Our own Confession requires a candidate for ordination to "sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine

taught in the Holy Scriptures". The General Assembly of our own Church (1898, see Digest, page 16) has declared that "the system of doctrine in the terms of subscription precludes the idea of the necessary acceptance of every statement in the Standards by the subscribers, but involves the acceptance of so much as is vital to the system as a whole. Differences of opinion as to whether any divergences are or are not vital to the system, when of sufficient importance, should be determined judicially by the proper ecclesiastical courts". The Constitution itself can be changed only upon the recommendation of one Assembly, the concurrence of at least three-fourths of the Presbyteries, and the enactment of the same by a subsequent Assembly. Now if a single Assembly would go beyond the terms of the Constitution and require ministers at their ordination not only to accept the system of doctrine to the satisfaction of their Presbyteries, but also to accept certain doctrines which that particular Assembly regarded as fundamental, that would be in effect to amend the Constitution in an unconstitutional way. Our own Assembly has recognized the truth of this contention. In G. A. M., 1928, page 45, we read: "In response to Overture No. 27, from the Presbytery of Paris, asking for certain advance interpretations of the Confession of Faith, and certain advance deliverances on inspiration and evolution, we recommend that the following answer be given by the Assembly: No doctrinal deliverance of an Assembly can displace the constitutional doctrinal basis of our Church. Our form of government prescribes this question for ordination, 'Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, etc. A man's position in this matter is to be determined as follows: In the case of an applicant for ordination, by examination (by his Presbytery); in the case of a minister by judicial process, in accordance with our form of government. The Assembly can deal with specific cases only when they come before the Assembly upon appeal or complaint and with the full record of the case before it." To make this point,

clearly stated by our own General Assembly, was the main purpose of the Auburn Affirmation; and to this position the Northern Assembly, after much debate, was finally brought.

Section IV of the Auburn Affirmation, the only other section that really concerns us, reads as follows: "The General Assembly of 1923 expressed the opinion concerning five doctrinal statements that each one 'is an essential doctrine of the Word of God and our Standards'. On the constitutional grounds, which we have before described, we are opposed to any attempt to elevate these five doctrinal statements, or any of them, to the position of tests for ordination or for good standing in our Church. Furthermore, this opinion of the General Assembly attempts to commit our Church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. **We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our ever-living Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailing presence He is able to save to the uttermost.** Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our Standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship."

Three facts stand out in this affirmation. The 150 ministers who signed it reaffirm their allegiance to the Standards, the Scripture, and to their ordination vows. Some of them

do not accept the 'theories' proclaimed by the General Assembly as true explanations of the underlying 'doctrines' which they do accept. They are agreed that the Assembly cannot impose these 'theories' as constitutional tests for fellowship.

Notable Action of Assembly of 1924.

The Assembly of 1924 was a conservative one. Dr. MacCartney was elected Moderator, and William Jennings Bryan appointed Vice-Moderator. It adopted a recommendation of the Standing Committee on Theological Seminaries that "theological seminaries be enjoined to see to it that the teaching or publications of these professors shall be in full accord with the system of doctrine contained in the Confession of Faith, and be directed to the exposition and defence of the Holy Scripture, and not destructive of faith in them as the Word of God and as the rule of faith and practice for the ministers and members of our Church." It confirmed the judgment of its Judicial Commission that Dr. Fosdick should accept the doctrinal statements of the Presbyterian Church, as contained in the Confession of Faith, or leave its pulpit. Dr. Fosdick declined to sign the Confession, and left the Presbyterian pulpit. He stated that his refusal was based not on sectarian loyalties, but on his long standing and assured conviction that creedal subscription to ancient controversies is a dangerous practice to the welfare of the Church and to the integrity of the individual conscience.

There came up before this Assembly an overture from the Presbytery of Philadelphia asking the Assembly "to direct that all who represent the Church on the Boards, General Council, Theological Seminaries and every other agency of the Church be required to affirm or reaffirm their faith in the Standards of the Church, together with the historic interpretations as contained in the doctrinal deliverances of the General Assembly, notably that of 1910" . . . The Assembly, conservative as it was, rejected this overture because "the Constitution of our Church clearly specifies the doctrinal requirements for ministers and elders, and any change in these

must be by concurrent action of the Assembly and presbyteries, the only method provided for amendment or modification. . . . The overture proposes an action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional."

The same year, 1924, New York Presbytery received again a number of candidates who were declared by a minority to be out of harmony with the Presbyterian Standards. The most notable case was that of two young men who said they could neither affirm nor deny their faith in the Virgin birth. One of these candidates, Henry Van Dusen, in making written answer to the questions asked him, said: "I acknowledge Jesus Christ as my Lord, my Master and my Saviour, and I affirm absolutely and unqualifiedly my belief in his divinity. And in a day of theological controversy I affirm that now, as through all Christian history, it is Christ's divinity which is chiefly important, and any effort to describe the difference between him and ordinary humanity as 'merely one of degree' must be utterly inadequate."

1925.

New York Presbytery was severely criticized because of its action in these cases. It proceeded to memorialize the General Assembly of 1925 to determine by its Judicial Commission the proper status of a Presbytery in its constitutional powers in the matter of the licensing of candidates. "We beg to assure your body that every candidate thus far licensed by the Presbytery of New York has without reservation affirmed his acceptance of the requirements laid down in Section 7 of Chapter 14 in the form of government. . . . Your venerable body will see, to sum up our interpretation of this important subject, that a Presbyery is the only judge as to the qualifications of its candidates seeking licensure, that after examination according to Chapter 14, Form of Government, a candidate who answers the four constitutional questions (similar to our own) in Section 7 of the above chapter may be licensed by a Presbytery, and it is also evident that the

Assembly cannot use the word enjoin in its accepted legal sense as a temporary or perpetual injunction, but only as its opinion as to how an examination should be conducted."

The case of Henry P. Van Dusen and Cedric Lehmor came up before this Assembly as Judicial Case No. 1. The Judicial Commission reported that there were two questions involved, (1) the right of the General Assembly to review the action of a presbytery in licensing candidates for the ministry; and (2) the necessary requirements for licensure. In regard to the first question the Assembly accepted the judgment of the Commission that it, the General Assembly, "has supervisory power to review and control the action of the presbytery in issuing and continuing licenses to preach". In regard to the second question, "the applicants being uncertain as to their belief in the Virgin birth . . . the presbytery erred in not deferring the licensing until the candidates were clear and positive" . . . The matter was, therefore, remanded to the presbytery for appropriate action, in conformity with the decision herein rendered. (The presbytery, we may note, decided that as the men had already been ordained, nothing could be done, except by trial upon charges for utterances subsequent to their ordination.)

Dr. Henry Sloan Coffin, now President of Union Seminary in New York, in the midst of great excitement, rose to his feet and read: "The sixteen commissioners of the Presbytery of New York, on behalf of the said presbytery, respectfully declare that the Presbytery of New York will stand firmly upon the Constitution of the Church, reaffirmed in the reunions of 1870 and 1906, which forbids the Assembly to change or add to the conditions for entrance." It seemed at this time as though the Church was heading for division. Such results were avoided, it may be, by the prompt action of the Moderator, Dr. Erdman, in calling for a special commission of fifteen "to study the present spiritual condition of our Church and the causes making for unrest, and to report to the next General Assembly, to the end that the purity, peace, unity and progress of the Church may be assured".

Special Commission of Fifteen, 1926.

In 1926 this Special Commission delivered its preliminary report. It is a long document and deserves careful study on the part of both those who attack and those who defend the orthodoxy of the Northern Church. The preliminary statement declares in part: "There is practically no demand for a change in the Constitution of the Church." This fact is significant. It indicates that there are few ministers, if any, in the Northern Church who wish to abandon the Westminster Confession, very few who wish to revise it.

The second section deals with the spiritual condition of the Church and Causes of Unrest. Before analyzing the causes of unrest, which we cannot summarize here, the Commission puts on record its "deep conviction that the great body of the Church is sound in faith, even when that faith is tested by the strictest Standards".

Section III deals with the constitutional principle of Unity with its historical background. "Two controlling facts emerge: One is that the Presbyterian system admits of diversity of view where the core of truth is identical. Another is that the Church has flourished best when it laid aside its tendencies to stress these differences and put the emphasis on its unity of spirit. . . . The various groups in the present discussion declare their approval of and adherence to our Constitution. These declarations must be accepted as sincere. All assert that the Constitution is the only adequate test of Presbyterianism. . . . Questions that arise must be determined either generally by amendment of the Constitution or particularly by presbyterial authority, subject to the constitutional right of appeal. . . . Toleration does not involve any lowering of the Standards. It does not weaken the testimony of the Church as to its assured convictions. It does not imply that support is offered to what may be regarded as a brother's error. But it does mean that in the spirit of Christ patience is exercised by the body of the Church toward those deemed to be at fault in some of their beliefs. . . ."

Section IV deals with the power of the General Assembly

and effect of its actions. It is reaffirmed here that the only way by which the General Assembly can bring about a change in the Form of Government, etc., is by proposing the change to the presbyteries, and having it approved by a majority of the presbyteries.

The closing section admits that the questions at issue have not been exhausted. To deal with these remaining questions the Commission was continued. The Assembly also adopted the closing resolution of the Commission: "That this Assembly records its unshaken loyalty to the whole body of evangelical truth, and more specifically, that it declares its purpose to uphold the Constitution of our Church and to maintain the integrity of its historic and corporate witness to our Lord Jesus Christ as He is represented to us in the Scriptures, and to the system of doctrines set forth in the Westminster Confession of Faith."

This same Assembly (1926) received requests from a number of directors and trustees of Princeton Theological Seminary for the appointment of a committee to investigate conditions in and pertaining to the Seminary alleged by these directors and trustees and by others to be subversive of Christian fellowship and to be jeopardizing the usefulness of the Seminary. The Assembly in response appointed a committee of three ministers and two elders to make a sympathetic study of conditions affecting the welfare of Princeton Seminary, and to cooperate responsively with Seminary leaders in striving to adjust and harmonize differences and to report to the next Assembly. "That as a corollary to this action the Assembly reserve judgment and take no action, either in approval or disapproval of the election of a professor in the Seminary of Princeton, until this committee shall have reported."

Relative Authority of the General Assembly and the Presbytery.

The Assembly of 1927 received two important reports, the second report of the Special Commission appointed in 1925,

and the report of the committee to visit Princeton Theological Seminary. The Special Commission of 1925 had three questions referred to it by the Assembly of 1926: (1) Relative authority of the General Assembly and presbytery regarding licensure of probationers and ordination to the ministry; (2) authority of superior courts, particularly of the General Assembly covered by the phrase 'review and control'; (3) definition of the phrase 'necessary and essential articles'. The Commission reported and its report was accepted by the Assembly that the licensure of probationers and ordination to the Gospel ministry are the exclusive function of the presbytery. That once a candidate receives ordination in a constitutional manner he cannot against his will be deprived of his status or authority except by the prescribed constitutional procedure, which includes the preferring of specific charges, a formal trial, and legal conviction, followed, if he so elects, by appeal to the higher ecclesiastical courts. The substance of such charges should be based upon facts coming to the knowledge of the presbytery subsequent to his ordination.

The question of "necessary and essential articles" arose of course from the action of the Assemblies of 1910, 1916, and 1923 in putting forward five doctrines as necessary and essential, and in attempting to force presbyteries so to regard them in their examination of candidates. The Commission reported and again its report was accepted by the Assembly that the General Assembly has an undoubted right to interpret the Constitution in declaratory deliverances. But that when acting in its judicial capacity (as it did in 1925 in the case against New York Presbytery) it has a right to decide questions of this kind only as they apply to the specific case under consideration. "This is quite different from deciding as a general proposition that certain articles, when considered abstractly and logically, are essential and necessary to the system of doctrine contained in the Holy Scripture. It follows from the above that the decision of a particular case involving this issue, when rendered by the General Assembly acting in its judicial capacity, cannot be made to rest properly

upon a mere declaratory deliverance of a former Assembly. A judicial decision is grounded in the Constitution itself. . . . It seems quite clear, furthermore, that granting for the moment the authority of the General Assembly, acting in any capacity, to declare broadly that an article is essential and necessary, it would be required to quote the exact language of the article as it appears in the Confession of Faith. It could not paraphrase the language, nor use other terms than those employed within the Constitution, much less could it erect into essential and necessary articles, doctrines which are only derived as inferences from the statement of the Confession." [This was exactly what the Assemblies of 1910, 1916, 1923 had done in one of their declarations particularly.]

This report, based on an exhaustive and scholarly presentation of Presbyterian principles and polity, denied in effect on constitutional grounds the binding force of the "five points" adopted by the Assembly of 1910, justified the main protest embodied in the Auburn Affirmation of 1924 against these five points as having binding authority, and justified the protest of the Presbytery of New York against the judicial decision of the Assembly of 1925. At the same time no one who reads carefully the report of the Commission with an open mind will claim for a moment that the decision of the Assembly represents a victory of the liberal forces in the Assembly. It was the only decision possible if one was to abide by the Constitution of the Church (and of our own Church). In accordance with this Constitution the Assembly decided that no Assembly had a right to define the fundamentals of the system of doctrine in any binding way except with the lawful concurrence of the presbyteries, that the Assembly could not go back of a presbytery which had been satisfied with the doctrinal position of a candidate except by bringing disciplinary action against the presbytery for unconstitutional action or by bringing definite charges against the minister who had been ordained on grounds that had developed subsequent to his ordination.

At a later session question was raised as to whether the

action of the Assembly might not imply that the Assembly was not clear in its own belief in the Virgin birth, because it upheld the presbytery in ordaining a candidate whose belief in that doctrine seemed questionable. "Moderator Speer immediately responded by quoting the Apostles' Creed. As he uttered the passage committing the speaker to faith in the Virgin birth, all of the commissioners rose to their feet, and the mover of the resolution stated that he accepted that as the Assembly's unanimous vote for that portion of the creed."

Princeton Seminary.

The second significant report made to the Assembly of 1927 had to do with the conditions at Princeton Seminary, a report that should be read in its entirety by men willing to accept the unsupported charges of partisans against the orthodoxy of this great school of the prophets. The committee found the root and source of the serious difficulties at Princeton and the greatest obstacle to the removal of these difficulties were in the plan of government by two Boards with conflicting and uncertain powers and jurisdiction. It reported with deep regret its failure to effect reconciliation between estranged brethren in the Faculty. "The very latest conference with the Faculty left upon the minds of the committee the unavoidable conviction that certain professors were determined not to say that they could trust the doctrinal loyalty of some of their colleagues, no matter how definitely or how earnestly those colleagues affirmed their doctrinal loyalty." Finally the committee expressed its full conviction (1) that there is nothing in the sore situation at Princeton that should not yield, and yield readily, to the grace of Jesus Christ; (2) that the President and all the Professors are loyal to the Standards of the Church, and to the task of teaching and defending the conservative interpretation of the Reformed Faith in its purity and integrity; (3) that no one in the Seminary Faculty or in either governing Boards advocates or shows desire for such inclusive policy as would harbor or encourage either in the Seminary or in the Church-at-large

any influences even tending toward departure from the historic position of Princeton Seminary.

The Assembly appointed an enlarged committee to bring to the next Assembly a plan for the reorganization of the Seminary. The Princeton committee reported to the Assembly of 1928 a plan for the unified control of the Seminary, a single Board to be elected by the General Assembly, one-third of the first Board to come from the present Board of Directors, one-third from the present Board of Trustees, one-third to be chosen from persons not members of either Board. To preserve and perpetuate the historic position of Princeton Theological Seminary the amended Plan, in additon to the declarations of all Directors-elect then required, added the declaration made at the ordination of ministers and elders. The amended declaration read as follows: "Believing the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; sincerely receiving and adopting the Confession of Faith of the Church as containing the system of doctrine taught in the Holy Scriptures; approving of the Government and discipline of the Presbyterian Church in the U. S. A., etc."

The Assembly of 1929 adopted the Plan for the reorganization of Princeton as outlined above. The Introduction states that the purpose of the Seminary is to "form men for the Gospel ministry who shall truly believe and cordially love, and therefore endeavor to propagate and defend in its genuineness, simplicity, and fulness that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church, etc." Members of the Board are required to take the amended oath as described above. Every person elected to the Presidency or to a Professorship shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz: 'In the presence of God and of the Trustees of this Seminary, I do solemnly and ex animo adopt, receive, and subscribe the

Confession of Faith and Catechisms of the Presbyterian Church in the U. S. A., as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief, which is contained in Holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly ex animo, profess to receive the Form of Government of said Church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of the Presbyterian Church Government while I shall continue a Professor in this Seminary." Students among other things must be able "to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent and abundant quotation of Scripture texts for that purpose". Certainly Princeton Seminary, its Board, its faculty, its students are pledged to the orthodox Presbyterian faith as surely as, if not more surely than, any of our own theological Seminaries, and as surely as it or any Seminary can ever be pledged. The reorganized Board has since declared its intention of continuing the traditional policy of Princeton. This position is not changed by the fact that the irreconcilables on the Princeton Faculty, Drs. Machen, Alis, and Robert Dick Wilson (now deceased) have withdrawn from Princeton to form their own Seminary in Philadelphia (Westminster), or that unwarranted attacks continue to be made upon the Seminary and its Faculty.

Conclusion.

These in brief are the events which have transpired in recent years in the Presbyterian Church, U. S. A., and which have alarmed conservative members of our own Church. We have not reported unsupported charges or criticisms, but have preferred to follow the actions of the Assembly itself, and the reports of responsible committees appointed by the Assembly. Many of the fears prevalent in our own Church are

based not upon the official facts, but upon the twisted interpretations of these facts which have come to them at second hand. It may well be that men who have followed the actual course of events carefully will still draw different conclusions as to the significance of these events. The conclusion made upon the writer of this resumé is that our sister denomination is fundamentally sound in the faith, and is just as likely to remain so as our own. The guarantees are exactly the same in both Churches. There has been very little departure from the historic Standards of the Church, if professions of loyalty (all we have in our own Church) can be trusted. Differences of interpretation undoubtedly exist and some "liberal" views. But they also exist in our own Church, and will always exist. If the union of Presbyterian and Reformed Churches is consummated it will be on the basis of the historic Standards, which will be held aloft before the world, and which will command new attention because they have behind them the united witness of the united Presbyterians of America.

THE SEAL OF THE SOUTHERN PRESBYTERIAN CHURCH.

Its History, Derivation and Interpretation.

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[The writer gratefully acknowledges the kind assistance of Mr. R. E. Magill, Executive Secretary of the Committee of Publication, Richmond, Va., and of Dr. S. M. Tenney, Curator of the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N. C., in obtaining the desired information regarding the origin of the Seal. A cut of the Seal is printed on the front cover of the Review.]

Someone has well said, "Familiarity with historic symbols begets faith". This statement provides both a reason and a demand for more knowledge of our own historic symbols on the part of all Southern Presbyterians. A growing familiar-

ity with the rich symbolism of our seal will engender in the hearts of all, pastors and people, a more grateful sense of obligation to those rugged religious pioneers who blazed the way in which we walk today, a vision of the inherent solidarity of the Calvinistic churches of the world, of whom we have received and are but a part, and a quickened trust in the presence of God which through the years has made the Church indestructible and through the years to come will cause it to be triumphant. To be sure, as one of our most eminent professors remarked to the writer, "The whole subject is but a fringe of the truth". But it is a fringe that will lend a gracious adornment to our knowledge, faith, and hope.

If one is to judge by the lack of information that was found in high places, the history and significance of our seal is shrouded in obscurity in the minds of the general membership of our Church. More interest has been taken in the subject the last two or three years as a result of publicity directed upon it by the Committee of Publication. But the literature on the subject is very scanty, and it should not be amiss to have a more general discussion of it presented. There is a surprising paucity of the sources of information relative to the origin of our own seal, and also those of the historic branches of the Presbyterian system throughout the world. The comment of Dr. H. C. McCook in the introduction of his souvenir, "Historic Decorations at the Pan-Presbyterian Council" at Philadelphia in 1880, was most interesting in this connection. Says he (page 7), "The collection of the seals and arms was a tedious and difficult undertaking. . . . It soon became evident that the knowledge of and interest in the peculiar form of historic memorials which the committee were seeking were very limited. It frequently occurred that men in prominent positions in various churches were not able to say whether or not their Church had or ever had had a seal or other symbol. Even when there was knowledge of such an emblem the notion of its outline and details was often exceedingly dim." The same might be said of the far greater part of the officers and members of our own Church.

I. *The Origin of Our Seal.*

The first mention of any seal to be used by the Presbyterian Church, U. S., that was discovered, is found in the Minutes of the General Assembly of 1868, page 298, where it is stated: "The corporation shall have and use a seal of metal, with the following inscription: 'Presbyterian Church in the United States', with the anchor as a device, and the motto, 'I. H. S.—Spes Nostra'. The seal shall be and remain in the custody of the president". In the Minutes of 1869, page 375, "From the report of the president of the board: The trustees have procured a seal which they think is neat and appropriate, and makes a pretty and perfect impression. To Dr. Howe (Dr. George Howe) is due the credit of the design and execution of the seal." If this seal is now in existence it has never been used in any but legal transactions, and has not been impressed upon the literature of the Church. It was very palpably different in appearance from the seal in present use.

The present device, which is known and used as the seal of the Presbyterian Church, U. S., has never been officially adopted by the General Assembly, as far as any record reveals. Dr. J. D. Leslie, in his recent volume on "Presbyterian Law and Procedure" (page 47), states that the seal "was prepared about 1887 by a committee of which Rev. R. P. Kerr, D. D., was chairman", and that it was then adopted by the Publication Committee. A closer study of the records of the committee by the Executive Secretary discloses the fact that the seal was not adopted by the Committee of Publication until 1891. The record is conspicuous for its lack of information, as it only states, "The committee to whom was referred the selection of a design for a die to be used on covers of our publications made a report and the report was adopted". There is no written record of any report being made to the subsequent Assembly of this action, nor any reference to it in the minutes of the Assembly. The seal was at once put into use by the Committee of Publication, of which Dr. Hazen

was then Secretary, and first appeared appropriately upon one of Dr. Kerr's books, "Land of Holy Light", in 1891. It now is found on all the committee's publications. Dr. Kerr, the chairman of the committee preparing the design, at the time pastor of the First Presbyterian Church of Richmond, was an enthusiastic student of Presbyterian history and did much toward the popularizing of the subject by the volumes that he published. He was ably and actively assisted in the execution of the device by Dr. W. W. Moore, who was then Professor of Hebrew and Old Testament in Union Seminary. One of the first large designs in colors was prepared by Mrs. Moore under her husband's direction. The only written explanation of the symbolism of the seal that has been given to the Church is in the compass of a brief article by Dr. Moore (mentioned later), the substance of which has been sent out in leaflet form by the Committee of Publication in recent months in the endeavor to awaken new zeal and interest in this emblem which is so rich in historical and Scriptural symbolism.

II. *The Derivation of Our Seal.*

The various elements in the design of our seal are not original ideas or inventions on the part of the makers of it. The star and the laurel branches are perhaps the most distinctive contribution that our seal makes to the collection of historical decorations of the Presbyterian Churches. While even they are found in other symbolic devices of Presbyterianism, in no other design are they given the prominence or unique meaning that they bear in ours. All the other parts of the seal are taken directly from the emblems of those branches of Presbyterianism which form the very roots of the church in America, the life blood of whose members flowed together in the establishment and maintainance of the denomination on this side of the Atlantic. Our church was fortunate to have men of such outstanding scholarship and ability as Dr. Kerr and Dr. Moore to select from the heraldry of the past these vital symbols of the faith of our fathers and to

combine them so happily in the form in which we have them today.

Taking up these component parts of the seal in simple order from top to bottom, we find that they have long been in use by people of like faith as ours. The dove with outspread wings with an olive branch in its bill has ever been the special emblem of the United Presbyterian Church of Scotland, formed by the union of the Relief Church and the United Secession Church in 1847. At the Union of 1900 of the United Church and the Free Church, the dove was retained upon the seal of the new Church, and doubtless is found now upon that of the recently united Church of Scotland. It also has its place upon the emblem of the Presbyterian Church of England. We have it in the same position upon our seal, the olive branch originally in its bill having been allowed to drop out. The dove is also found represented upon the seal of the "Reformed Church of the Superintendency of Debrecsin", which is the Presbyterian Church of Hungary. The scene depicts the Christ being baptized (by affusion) by John in the Jordan, and the dove from above is descending upon the person of the Saviour. One of the favorite devices of the Hussites of the Bohemian Church "represents a dove fleeing before a thunder storm, out of which a lightning bolt falls, to the shadows of a rock, into whose recesses the dove seeks refuge" (McCook, page 35).

The star in the center of our seal is, as we have noted, perhaps its most distinctive and unique feature. Upon none of the historic devices of the faith is the star to be found except upon the seal of the Vaudois or Waldensian Church of Italy, and there not singly but as seven golden stars around a burning taper.

The lighted lamp upon the right side of the shield is derived in idea, though not in form, directly from the seal of the Waldensian Church. Upon their seal there is a lighted candle in a candlestick sending forth its beams, surrounded, as noted above, by seven golden stars. The designers of our

seal have appropriated this device, changing the form of the light from a candle to the eastern lamp.

The burning bush, upon the left side of the shield, is taken in toto from the seal of the Church of Scotland. Though never adopted formally by any resolution of the General Assembly, the burning bush has been the time-honored symbol of Scottish Presbyterians for generations, having been printed upon the official documents of the Church of Scotland and of the several churches that owe their origin to her since 1691. This device was impressed upon the writer during the years of his youth in the Old Scotch Church (now First) of Charleston, S. C., which has the burning bush of the Mother Church displayed upon a stained glass window and engraved upon all of its communion silver, accompanied by the original motto of the Scotch churches, "Nec Tamen Consumebatur"—"And yet it was not consumed." The Irish Presbyterian Church uses this emblem with the motto, "Ardens sed virens"—"Burning but flourishing." The Presbyterian Church of England uses the burning bush upon its seal in combination with the seal of the Westminster General Assembly and the dove of the United Presbyterians. The Spanish Reformed Church has made its seal the same as that of the Church of Scotland, the burning bush and the motto. While it is generally known that the burning bush is the emblem of the Scotch churches, it is not often recognized that it was first appropriated as the device of the Reformed Church of France. J. R. Fleming, of Scotland, writes (The Story of the Presbyterian Church, Edition 1917, page 5), "How the burning bush came to be the emblem of the Presbyterian Church, and the words 'Nec Tamen Consumebatur' her motto, is an interesting question, and no clear account of the matter is to be found except in stray articles in periodicals. . . . The first distinct trace is in 1583, when at a Synod of the French Reformed Church held at Vitré it was resolved that a seal should be made for the use of the Synod, having a burning bush engraved on it, and round the circle 'Flagror, non consumor' (I am being burned but not consumed). (Another form of this Huguenot

motto is 'Comburo, non consumor'.)" The seal of the French Presbyterian Church today bears the likeness of the burning bush, with the name, in Hebrew characters, of Jehovah written across the flame.

The motto inscribed upon the scroll at the bottom of our seal, the Latin words, "Lux Lucet In Tenebris"—"The Light Shineth In The Darkness"—is identical with that upon the seal of the Waldensian Church.

The two laurel branches forming the wreath beneath the motto constitute the other individual feature of our seal. While there are wreaths similar in position and general appearance upon the seal of the Swiss Presbyterian Church (the Reformed Church of Geneva) and that of the Westminster Assembly of Divines, the former is composed of oak and olive and the latter of palm. That our wreath is of laurel is the testimony of Dr. W. W. Moore, co-designer of the seal.

III. *The Symbolism of Our Seal.*

It is when one comes to the subject of the interpretation of the symbolism of the seal that the most fruitful, practical and homilectical field is discovered. There is more than one lesson of deep significance to the life of our Church today that lies just beneath the surface of these figures that are so fragrant with the teachings of Scripture and the heroism of our fathers.

The seal as a whole serves as a constant reminder of our great heritage from the past, a challenge to its preservation today, and a charge to its transmission to those of tomorrow. The selection by the designers of the various figures that compose it gives a most felicitous expression to the acknowledgment of the debt that we as a Church owe to the historic branches of Old World Presbyterianism. In this symbol of our Church we can see the mingling of blood, the fusing of minds, the blending of hearts of many men from many churches and nations. In it are the high ideals, the priceless assurances, the undying convictions that led our fathers of many lands to spend and be spent for freedom of conscience and liberty

of worship. In it is the confluence of the streams that have flowed down through the years from their headwaters in the highlands of the Reformation. Dr. McCook, in writing of the composite nature of the seal of the Presbyterian Church of England, says, "The symbolism expresses the fact that the present Church of England was formed by a union of the Scotch Presbyterians, United Presbyterians, and English Presbyterians, and their seals were blended to make the seal of the United Church". This is precisely true in the case of our own seal. In his book on "Presbyterians" (pages 140, 141) Dr. W. L. Lingle mentions the Scotch Presbyterians, Scotch Irish, English Puritans, French Huguenots, German Calvinists, Dutch Presbyterians, and Presbyterians of Switzerland as all playing a definite part in the composition of the new Church in the Southeastern part of America. He then suggests, "If a show of hands is taken at any large, representative Presbyterian gathering today, all of these groups will be represented." That show of hands is figuratively represented on our seal. We see all of these churches represented upon our seal with the exception of the German Calvinists and Dutch Presbyterians. And upon investigation one finds that from neither of the seals of these groups could anything be well obtained that could be used in the formation of our seal. The former Church has no decorative figures upon its seal, and the latter only a very difficult and complicated design. But in lieu of these elements, the Waldensian group has a large representative share in our seal, and we find also suggestions of the Church in Hungary and the Hussites. The figures on our seal speak eloquently of the sources from which our Church has come.

But it is only as we severally consider these symbols that we can obtain and proclaim the foundation of the Word of God and the superstructure of idealism, conviction and heroism that they represent. Dr. W. W. Moore, in very brief outline form, stated the meaning of the seal in an article which first appeared in "Onward" several years ago. It was republished in "The Presbyterian Survey" in December, 1926, and

again in May, 1928. The following interpretation of the symbolism of the seal, therefore, is based upon the authoritative statements of its co-designer.

The descending dove is emblematic of the Holy Spirit, in accordance with the statement of John the Baptist, found in John 1:32, "I saw the Spirit descending from heaven like a dove, and it abode upon Him". This whole scene is portrayed upon the seal of the Hungarian Church.

The star is representative of Jesus Christ. In Numbers 24:17 we find Him so spoken of in prophecy, "And there shall come a Star out of Jacob". The fulfillment of this figure is seen in the words of Jesus Himself, saying in Revelation 22:16, "I am the bright and morning star".

The lighted lamp represents the witness-bearing Church, in accordance with the declaration of the Master to the disciples, "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matthew 5:14-16). This figure and its complement, the scroll bearing the Latin motto, "Lux Lucet In Tenebris"—The Light Shineth in Darkness—are taken, as has been noted, from the emblem of the Vaudois or Waldensian Church, and they find abundant illustration and inspiration in the heroic annals of that courageous group. When it is noted how much emphasis is given to the account of the story of the Waldenses, "The Israel of the Alps", in Dr. Kerr's book, "The People's History of Presbyterianism", it is not surprising that the designers drew so largely from them in the composition of the seal. The more one's knowledge is enriched by the annals of that witnessing church, the more one hopes that our church will be inspired to like living. "The Waldenses," writes Dr. Kerr (page 33), "claim descent from the apostolic age, and decline to be called 'Reformed', 'because', they say, 'we have never been deformed'." From the beginning of their authentic history in the time of Peter Waldo in 1170 to the day of their religious emancipation in 1848 their witnessing light was kept ever burning brightly through incredible persecutions and amidst

peril, toil, pain, and death. One's heart is stirred to a great enthusiasm as he reads the valiant story of Janavel, Jahier and Arnaud, and those other fearless witnesses, who, literally, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong. waxed valiant in fight, turned to flight the armies of the aliens". And today their lamp is burning brightly in the very stronghold of those who sought to destroy them. We do well to keep ever before us as a Church the gallant example of that noble band whose tragic story John Milton's sonnet has forever enshrined in literature.

"Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones."

The symbol of the burning bush, by which we acknowledge our heritage from the Scotch, Scotch Irish, and Huguenots, represents the Indestructible Church. The figure is taken, of course, from the story found in the third chapter of Exodus, in which the Lord appeared to Moses from the midst of the bush that was burning and yet was not consumed. Because God has been in the midst of the Church, the fires of persecution and opposition have not been able to consume it, however fiercely they may have burned. The history of our forbears assures us that "God is in the midst of her, she shall not be moved", and it gives us strong hopes for the future that "the gates of hell shall not prevail" against her.

The laurel wreath of the seal is emblematic of the Church Triumphant. From immemorial days the laurel wreath has been the crown that adorned the victor's brow. For this crown men bore witness of their strength, their skill, their self-sacrifice, as they ran and fought and bled. But whereas, as the Apostle reminds us, "they do it to receive a corruptible crown, we an incorruptible". The laurel wreath is a frail material

thing, but in our seal it stands for that imperishable "crown of glory that fadeth not away". To the attainment of this crown does our Church give its heart and hand and seal.

IV. *The Prophecy of Our Seal.*

In its several parts the seal bears a message to us today of reminiscent gratitude, comfort, and power, of present encouragement, enthusiasm, and service, and of future optimism and expectation. We are deeply grateful for the noble heritage of the past, we move forward with renewed strength and spirit today, and we press on in the days to come to the triumphant attainment of the prize. It is true that the prophecy of the seal is victory, but it is a victory that is conditioned upon acceptable performance. The assurance of triumph carries with it the note of warning. The Triumphant Church that is pictured upon our seal is the Church whose center is forever Christ, whose characteristic is forever witnessing, whose condition of life and labor is the constant and abiding presence of the Holy Spirit. If we are faithful in keeping these premises, surely we can expect the promise to be fulfilled. But if we take our eyes from the Star, and build not on Him alone, if through selfishness and indolence we allow our light to go out, if in the effort for efficiency we leave no place in the modern Church for the Holy Spirit of God, then we deprive ourselves of that joyous reality of victory to which we and our fathers have aspired. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith".

DENOMINATIONALISM AND THE JERUSALEM CONFERENCE.

By Everett C. Herrick, D. D., LL. D.,
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[On the Mount of Olives, at Easter time in 1928, two hundred and forty men and women, representing fifty different countries, met together in an enlarged meeting of the International Missionary Council. This was the first assembly in which the leadership of the Protestant Christian Missionary enterprise met in conference with the representatives of the younger Churches on the various mission fields. The Jerusalem meeting was a challenging and epoch-making Conference; and marks the opening of a new era in the modern missionary movement. Those who wish to be familiar with the significant trends in the spiritual life of the world today, and who desire to follow in the way which many believe will most speedily issue in the evangelization of the Non-Christian peoples of the earth will find a thrilling experience in reading the Complete Report of this Jerusalem Meeting.]

The Jerusalem Conference added that mundane word "Secularism" to the long list of enemies against whom the Church of Christ contends.

There is a strangely modern aspect of the saying of Paul that we "wrestle not against flesh and blood, but against principalities and powers". He was himself no stranger to a world civilization. Against its secularistic Roman background he emblazoned the world mission of the cross. And this is our task. It doesn't change even as man's instinct to worship does not change save in its expression. Secularisms, therefore, are like floods, devastating, but intermittent. They are but manifestations of something age old. What is modern is the unified process of communication, the machinery, and techniques. Worship is like the tide, it ebbs and flows forever. We are not going to lose our altars, neither will those altars lose their worshipers. It may be others will come to supplant us; if we seek to give the stones of naturalism or even the polished jewels of Humanism for the Bread of Life.

Writing of the Jerusalem Conference recently, Professor Baker, of Chicago, declares that "the Christo-centric gospel

which it proclaims is inadequate and evasive". The question is, he says, "Can the Christian Church so interpret her Christ that He will have meaning and reality for that growing mass of humanity who see reality only in the natural?" Here is an illustration of an easy but frequently incorrect conclusion which we are always in danger of making; namely, that the masses are going or coming our way. No one knows what the masses will do. This is one thing that Science cannot predict nor prophecy demonstrate. Not long ago it was estimated that on a single Sunday 200,000 people visited or attempted to visit the shrine of a Priest in a Roman Catholic Cemetery at Malden, near Boston, where miraculous healings are said to have occurred. So tremendous were the crowds that came and continued to come long after dark that it became necessary for the authorities to remove the shrine in order to protect the crowds from accidents. Since then we are told that a new shrine has been authorized by the Cardinal Bishop of Boston, and it may be that we shall witness the development of another Lourdes in the historic home of the Puritans.

So one wonders if it is truly "a growing mass of humanity who see or who seek reality only in the natural. Of a select and powerful group it is doubtless true. It always has been. But in our own generation. just as truly as in the past, we have the evidence in various and often unexpected ways that the mass of humanity is not concerned as yet in trying to naturalize the universe. We must recognize the fact that there is in the mass of humanity a sort of instinctive dualism. However potent this growing Secularism is, it does not remove it. Neither do the vague and intellectual allurements of Humanism. We are in grave danger of losing our masses, the common people who constitute most of the constituencies of most of our churches, if we forget this. The interpreting Mystic, or even the misinterpreting Mystic, is still more powerful with the masses than the brilliant Rationalist. That we need a great and profound metaphysic for this age is undoubtedly true, as many are telling us. But

we have not reached the place when that, and that alone, will reach the masses.

There are two elements in Christianity that moves its masses and always will. One is worship. The other is missionary fervor. It is to this latter; the world outlook and mission for today that the Jerusalem Message particularly directs us. There are two or three premises which we naturally accept. First, the Church must have a missionary outlook and program if it is to hold its vitality. A world outlook and outreach are essential as self-expression for the Church. If the Scriptures did not give us our Commission we would have to produce one for ourselves. Secondly, the missionary impulse must change with changing world attitudes. It is in process of change now. Previously the Church was moved to go to a more or less alien world. To strange cultures, to what is called Heathenism; a word that dies hard. Today it is not to an alien world that we send our representatives, but to a world that is rapidly becoming unified. We are confronted with the staggering task of seeking to make Christianity a world-motive and power. This calls for an almost complete readjustment in missionary attitude and teaching. The life of the Church depends in a very large measure in fostering a new kind of missionary fervor, world outlook, among the people who make up the great bulk of our Church constituencies.

There have been two developments in recent years in what may be called somewhat generally the field of Missionary Education. One is within the Seminaries themselves. Here there has come quite rapidly the acceptance of Missions as deserving a place in theological curricula, and with this the consequent struggle to get it in. The old saying, there is always room for one more, has a rather fine illustration in theological curricula. The other development is in the Churches, where in the last twenty-five years or more Missionary Education, as it has been so pleasantly called, has been given a large place in the general program of Religious Education. There have been no end of ingenious schemes

devised; study classes for young people and adults; for women's societies and men's classes; Schools of Missions; Church Nights; Reading contests, all with the purpose of interesting and informing Church peoples as to Missions.

In consequence the various departments of Missionary Education attached to the Denominational and Inter-Denominational Societies, not overlooking the contribution of the Inter-Missionary Council, have been producing such a flood of Missionary literature, that the Churches might have been all but inundated by it; were it not for the fact that his kind of literature is mercifully and quickly forgotten. Sweet are the uses of oblivion as well as adversity.

These two lines of development have been rather independent and perhaps, to some degree, unconscious of each other. It could hardly be expected that the study of Missions in the Seminaries would be of the same quality as the material that issues forth so voluminously from the various headquarters of Missionary Societies. At the same time the Seminaries cannot afford to be out of touch with the Churches in this most important matter. The Seminaries were made for the Churches, not the Churches for the Seminaries. Here is a teaching opportunity which we might do well to observe even if it is somewhat beyond our power to meet it in any large way. The Missionary teaching that is given in our Seminaries ought to be of the kind that will produce Missionary leadership in the Churches. That ought to be the fruit of the tree.

But the study of Missions in Theological Schools is likely to be somewhat remote from the present task and problems. The subject is so vast historically. It is so closely allied to Religions and Philosophy that it seems rather trivial to bring it down to the promotion and study of a sectarian program. And yet the plain though unfortunate fact remains that we are trying to carry the gospel to the world in a large variety of conveyances and that these different vehicles are known by our sectarian names. And if we are going to contribute to Missions something more substantial than sentiments or

opinions, we have to put our offering into one of these denominational vehicles and send it along.

One may note that Basil Mathews wrote up the Jerusalem Conference in his thrilling book, "Roads to the City of God", scarcely mentioning a sectarian name. It is one of the minor accomplishments of the book. Nevertheless, the roads that lead to the city of God may be sectarian highways. We can't give up the road till we get to the city. It is almost as bad as giving up the ship before the port has been reached or the battle won. So when the delegates went home they found the same churches, old and young, and the same denominational programs crying aloud for support. And since there is so great need, it is natural that the Missionary Education of the Church should be propaganda and all directed toward the Missionary Budget. It is hard for the pastor to realize, especially when he is young, that preaching the Great Commission seems to be all tied up with raising the Missionary Budget. But he can't escape it—it is inevitable, secularistic as it is.

Now it would seem that the Jerusalem Conference furnishes material that is not too lofty for the Churches nor too lowly for the Seminaries. Such a book as Mrs. Montgomery's "From Jerusalem to Jerusalem" is a fine example of the adaptation of this material. In the Jerusalem Message with all its vast implications there is the great unifying spirit that we need. If this could be made, till something more momentous happens, a common basis of study in Seminaries and Churches, it should be a tie to bind the Seminaries and Churches more closely together and a promise of real Missionary leadership in the ministry of tomorrow. If we fail in our Seminaries to produce this leadership for the Churches we are in the way of being lost. And it might, under wise guidance, serve to check for a little some of the mass production from the Denominational mills.

This leads also to another and a contingent reflection on the Missionary appeal for our day. One cannot go through the various reports and discussions of the Jerusalem Confer-

ence without feeling that we have reached a moment in the life of the Church when the Missionary enterprise needs a new basis of appeal—a fresh Apologia. There must be something in the nature of a new defense for the mandate of the Great Commission upon which there may be built a new loyalty. We know that the old Denominational loyalties, like Patriotism, are not enough. Far more rapidly perhaps than we realize; it is permeating the consciousness of the rank and file of our Churches that our Sectarianism on the Foreign fields is not only an absurdity, but worse still, an obstacle to the progress of vital Christianity.

But if our denominations are not ways to the City of God, they are at least the vehicles to travel those ways. If we should abolish all our Missionary Societies in the interest of the Kingdom of God just what would take their place? If all these separate and duplicating tasks were unloaded just what consolidated means of transportation is there to gather them up and carry them on? When we have some ambitious union movement there is usually more union than movement. And if the movement does move, even temporarily, it means one more headquarters somewhere, one more sectariat and budget, and another stream of publications to swell the rising tide. There was the inter-Church world movement. We are prone to forget it largely perhaps because we want to. Church leaders have rarely attempted a more extravagant cooperative task—a kind of folly more easy to criticize. But since none is so poor as to do it reverence, a tear is more befitting. We built this grand consolidated express, the biggest and most costly thing of its kind ever attempted, and then we deliberately left it, side-tracked and bankrupt, while we climbed aboard our old Denominational locals and boosted the rates. There is one instance, at any rate, when we tried to appropriate the values of Secularism.

We must, therefore, for the present accept the denominations as necessary evils at the worst and as necessary agents at the best. Since we are dependent, then, upon our established Denominational agencies, this new loyalty must not be

anti. We are developing in fact a certain anti-Denominational sentiment before we are in a position to dispense with the denominations. It is as if one should say we are going to use the air for our future transportation, let us discard our railroads and steamships. If we are disposed to "dip into the future, far as human eye can see", we will have to go with the poet and leave our cargoes behind. We do not want negative loyalties for great positive undertakings. We cannot use them effectively. Already we have had too much anti-Denominational sentiment. It has been doing us damage. What we need is a new loyalty built upon a new appreciation of a Denominational partnership in a great and common enterprise. It does not help simply to play up the weakness of our sectarian divisions or to be always apologetic for being a Baptist or a Methodist, or something else that is just as bad. After all, one has to be something. A Christian without a Church is to a large degree the man without a country. We need, therefore, a new loyalty for our Churches which shall insist that the denominations shall be cooperating partners in the thing that we are doing together, or else they shall be nothing less than Anathema. This new loyalty must be built upon the conviction that the Kingdom of God must have our united effort.

We are sending out two kinds of ministers—those who are denominationally minded, narrowly and politically, and those who are anti-denominationally minded, who, believing in a vague union that does not exist, favor everything and support nothing. What we need are ministers who will be the leaders in developing this new Denominational loyalty for the old which shall find its value in great cooperative adventure. We must recognize that back of our denominations is great history and great and cherished traditions. We do recognize it, and when we gather with the clan we all put on the plaids.

In the pioneering days of our country our fathers didn't need to think so much about the Kingdom of God as a cooperative task. The horizon seemed too wide to make it necessary. There was room and work for all. The Churches

were colonies establishing their own sovereignty. They were not ready, some are not ready yet, to be states in a federated enterprise. Those were the pioneering days. But we have gone beyond the pioneer. We have come to the stage of the engineer. Or, if I may use a more commercial figure, we have come to the chain-store age. We may assume that, save for a few sectarian die-hards, Denominational sovereignty, like state sovereignty, is dead. But the map of the Churches remains and we have to take it as it is. Just as we have to take the map of the country as it is.

Now the Jerusalem Message is an inspired document for supporting this position and for helping to build this new co-operative loyalty which will recognize the denominations as the agencies to be used in a common undertaking that requires nothing less than the most complete cooperation we can give. Our Seminaries ought to be a fountain source for promoting this conception and our students ought to get the kind of instruction that will fit them for leadership in building this new loyalty.

Just as we need a new basis of loyalty, we need a new basis of authority. Protestantism has always found it much easier to deny authority than to establish it. Yet there must be an impelling and authoritative drive for the Missionary movement. The Jerusalem Conference seeks to center in the person of Jesus Christ the constraining authority for the world task. If this is evasive and inadequate there would seem to be no sure citadel left us. Is Christ still the unseen Captain to command us? Certainly we cannot hope to conquer by borrowing the eclectic methods of the Secularism which the Jerusalem Conference declares to be our greatest foe.

Throughout the century and more of the modern Missionary movement the motives have changed. We may easily carricature the grandeur of those early missionaries by saying they were moved by a great desire to snatch a few souls from the pains of Hell; yet in the beginning something of that sort was undoubtedly a moving impulse. The educational and social aspects of missions came gradually and not without op-

position. The one thing that has not changed has been the recognition of an authority inherent in the personality of Christ. And that is the one thing that cannot change. He is the Destiny of mankind. "In the personality of Jesus," says Count Keyserling, "we have no mere becoming, but full realization."

Again our approach to other religions has changed. The Jerusalem Conference seeks to discover their values and in doing this it has placed a rich contribution of teaching material at our disposal. There is no saying of Jesus that has more expanding significance than His words, "I come not to destroy, but to fulfill". If every great Religion and Philosophy that sways the souls of humanity could write an Old Testament, that would stand as the New Testament word for them all. "Hinduism and Buddhism have dug canals, but they possess no living water to pass through them," said Sadhu Sundai Singh. "Christ is the Living Water which shall flow through these canals. In this way was I prepared to receive the Living Water through Christ. Christianity is the fulfilling of Hinduism."

At the same time there is no driving authority in any deliberate Syncretism. We have learned all too slowly that we must be sympathetic in our approach to other religions. We must not only appreciate, but appropriate, the good we see in them. Equally must we discard many of our western accretions. Yet if we are to keep the cutting edge for the sword of our Missionary Spirit we must hold Christ as unique and universal and in that faith find our authority.

Christianity will never achieve its world mission by building Pantheons, either architectural or philosophical.

THE BARTHIAN DOCTRINE OF THE WORD OF GOD.

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The sources from which the material for this article is gathered are rather limited. The only books on the subject in English are *The Word of God and the Word of Man,* by Karl Barth (translated by Douglas Horton), and *The Theology of the Crisis,* by H. Emil Brunner. The writer has also had the privilege of reading in part a Ph. D. Thesis in the theology of Karl Barth. This thesis was written by Rev. J. A. Daum and presented to the University of Edinburgh. Mr. Daum's thesis contains numerous translations from the *Prolegomena zur christlichen Dogmatik,* published by Karl Barth in 1927. In the following article a number of quotations will be made from this book, and for these no more accurate reference can be given that the simple statement that they are from the *Prolegomena.*

"What Germany thinks in theology today, the world will think ten years from now." If this statement continues to be as true in the future as it has been in the past the world outside of Germany should be keenly interested in the Barthian school of theology, which has arisen since the war in Germany and has profoundly changed the theological situation in Germany. The Barthian movement has arisen against the background of a profound discontent with the present condition of theology. No rabid fundamentalists were ever more scathing in their denunciations of modernism. Thus Brunner writes: "Protestant theology of our day is in a state of rapid dissolution. This is true of the United States even more than of the Continent or of England. Theologians today are busy

confirming the prejudice that theology is something unimportant and secondary, or even harmful to living religion." (*The Theology of the Crisis,* page 2.) Again he writes: "The substance of Christian theology, the content of the Christian faith, is in a state of complete decomposition." (*The Theology of the Crisis,* page 2.)

In describing the various schools of modern theology, he writes: "However wide may be the differences between them, they are united in a common disagreement with the Biblical standpoint and the faith of the Reformers." (*The Theology of the Crisis,* page 6.) He goes on to say that the decay of the substance of theology is gradually resulting in a decay of all modern culture. "It amounts to the decay of all spiritual substance. An age which has lost its faith in an absolute has lost everything. It must perish. It has no vitality left to pass the crisis; its end can only be the end." (*The Theology of the Crisis,* page 8.) Barth expresses his substantial agreement with Brunner in his analysis of the condition of modern theology when in the opening chapter of his *Prolegomena* he says, "Dogmatics is in a bankrupt condition because of the scarcity of the presuppositions with which we ourselves approach this work." Brunner's strongest statement comes in contrasting modernism with fundamentalism. "A fundamentalist, possessed of a reasonably correct knowledge of Christianity, will have little difficulty in proving that the modernist teaches, under the label of Christianity, a religion which has nothing in common with Christianity except a few words, and that these words cover concepts which are irreconcilable with the content of the Christian faith." (*The Theology of Crisis,* page 9.)

The relation of the Barthian school to modernism is thus unequivocally stated. What is their attitude toward fundamentalism? Admittedly, there is much that is common between the two schools. Thus Barth writes: "Orthodoxy doubtless has much to live down, but it nevertheless has a powerful instinct for what is superfluous and what is indispensable. * * * In this respect, it is quite superior." (*The Word of God*

and the Word of Man, page 200.) In describing the fundamentalist leaders Brunner says: "These men, notwithstanding their one-sidedness and certain traits of close-mindedness, leave the impression that they stand for a great dynamic truth, by which they live and which they must not lose if they are not to lose their best." (*The Theology of Crisis,* page 9.) These and other passages show in the leaders of the school a deep respect for the values which orthodoxy has conserved, but their break with orthodoxy is fundamental and far-reaching. Thus Brunner writes: "Orthodoxy errs in its insistence on the rigidity and finality of its form which, because of its lack of critical insight, it assumes to be essential to its existence." (*The Theology of Crisis,* page 18.) Again he writes: "The modern man finds the orthodox churchman on account of the audacity of his claim to be obnoxious, and justly so. He is it. He has it. He knows it. He is on the right side and the whole world is on the wrong side. * * * With his erroneous premises, he tries to protect the Bible against doubt, and the Church and the Christian against the world." (*The Theology of the Crisis,* page 20.)

The break with both schools is clear. But to destroy is easier than to build. It is easier to pronounce a man sick than to ascertain the cause of his disease. The Barthians consider theology today to be in a state of decomposition. Can they give to a waiting world a constructive criticism and by analysis bring out the hidden cause of the conditions which they deplore? Can they prescribe a remedy? Their contention is that theology since Schleiermacher has been laboring under a basic assumption which is false. In his *Prolegomena* Barth writes: "Does not modern theology make man the certainty and God the problem and is not this fundamentally wrong?" Again he writes: "We make this demand; *theology must return in a primitive way from fear to courage and confess its real meaning by the act to understand the self-certainty of man through the certainty of God and not vice-versa.*" (*Prolegomena.*) Schleiermacher in a day of the decay of Christian faith sought to put theology

on a foundation that was adamant by starting not with the Word of God, but with that which he could find in the soul of man. Modern theology has largely followed him. Barth's contention is that this is fundamentally wrong, that the starting point is the knowledge of God, and that man can know himself only in and against the background of the knowledge of God. Thus he writes: "The knowledge of God is not a possibility which we may, or at the worst may not, apply in our search for a meaning of the world; it is rather the presupposition on the basis of which consciously, half-consciously, or unconsciously all our searchings for meaning are made."

An illustration from Philosophy is appropriate here. Philosophy as well as theology must answer the question: What can I know? Descartes asked the question and answered, "I know myself. I am or else I could not be doubting." Thus he starts with himself and reasons from himself to the certainty of the objective world and to the existence of God. Professor Kemp Smith, of the University of Edinburgh, says that in so doing Descartes turned the pyramid of philosophy over and set it on its pinnacle rather than on its base. Philosophy continued in this absurd condition for many years. Finally Kant came along and said, Descartes is wrong. The certainty of the self is not the starting point of knowledge. We come to the consciousness of the self only as there is given to us the consciousness of a not-self. It is through our realization of an objective world that we come to a realization of ourselves. The man who was utterly lacking in all of his senses would not even be conscious of his own existence. According to Professor Smith, the result of Kant's criticism was to rescue philosophy from the solipsism which was the inevitable result of the Descartian starting point and to place the pyramid of philosophy back again on its true base. Something of the same kind of thing has happened in the field of theology. Schleiermacher would say that in a world of uncertainties we can at least be certain of ourselves, and that here is the true starting point from which we will move

to our knoweldge of God. Barth would reply that this is anthropology, not theology, and that the starting point of all thought concerning God must be the Word of God.

This basic assumption which they claim is false, the Barthians credit with being the true cause of the deplorable condition of modern theology. Listen to Brunner: "If once man is made the measure of all things, no rational idea, however absolute it purports to be, can ward off the final dissolution of theology. (*The Theology of the Crisis,* page 7.) This false assumption, they claim, is responsible for the decay of all belief in any kind of an absolute and the general breakdown of modern culture. Brunner continues: "Today not only Christianity, but every world view, is attacked, not merely the fundamentally Christian, ethical and historical viewpoint; but all ethics, every norm, every absolute is endangered. (*The Theology of the Crisis,* page 7.) Their contention is that the whole of modern thinking is vitiated by a false premise. The consequent breakdown is inevitable. Culture is the by-product of religion and a breakdown in the field of theology will finally affect all of life. They hold that man has surrendered to an unreal dream of himself and that the chief need of our day is, to use the words of Brunner, that "the Western World should be delivered from its colossal ideology and should discover—let me say rediscover—the realistic understanding of life." (*Theology of Crisis,* page 22.)

The Word of God—An Attempt at Definition

In harmony with their analysis of the source of the trouble with modern thought, the Barthians begin their teaching with their doctrine of the Word of God, with God's revelation of Himself, and their conception here gives unity and coherence to all of their thought. No understanding of their theology is possible without some appreciation of their thought here, and yet it is just here that they find it exceedingly difficult to define the meaning of their terms, and rightly so; for they are dealing with that which defies definition—with a something that is so completely other than any category known

to man that it cannot be adequately expressed in words. Man can know the Word of God only when it has entered into experience; and when it has been so translated and has been expressed in our words, it has ceased to be the unadorned Word. Kant made simple may be interesting reading, but Kant made simple is not Kant. The Barthian doctrine of the Word of God when clearly defined would not be the Barthian doctrine of the Word of God. For a definition of Revelation, Barth himself is forced to quote the words of Luther: "I do not know it and I do not understand it, but sounding from above and ringing in my ears, I hear what is beyond the thought of man." (*The Word of God and the Word of Man,* page 179.) The Word of God is a word which God and God alone can speak. "It must be equally well remembered as we look toward our task that only God *Himself* can speak the Word of God." (Barth—*The Word of God and the Word of Man,* 214.) A little later he says, "It may be that the Word, the Word of God, which we ourselves shall never speak, has put on our weakness and unprofitableness so that our word in its very weakness and unprofitableness has become capable at least of being the mortal frame, the earthen vessel of the Word of God." (*The Word of God and the Word of Man,* page 216.) In history, the Word of God is that self-disclosure of God which came to Moses and the prophets. The self-revelation of God culminates in Jesus Christ, in the supreme event of history when that which is neither historical nor temporal threw itself into the field of history and the Word became flesh and dwelt among us. There is no way from man to God. There is a way from God to man and that way is Jesus Christ. Thus Brunner writes: "The word of the prophets is not in itself the Word of God; it is merely a word concerning the Word of God. God's personal Word exists only when he who speaks and what he speaks are one, when the person of the speaker and the authority of his word are inseparable. * * * A person then in space and time is himself the Word. * * * This is what the

Christian calls revelation; the Word was made flesh and we have seen his glory."

The Word of God is God's self-disclosure of Himself. But whether it be the Word about God that came through the prophets or the Word of God that came in Christ, the speech of God is never compleely caught in human categories. In his *Prolegomena* Barth says, "The speech of God which once and for all did indeed take place in history, but in the more than historical pre-history of which the prophets and apostles bear witness. This is the Word of God." Again he says, "We are directed from the sermon of the Church to the Bible and from the Bible to revelation. This last conception becomes the summit of the mountain, above which there is only heaven." (*Prolegomena.*) In harmony with this thought, he speaks of three forms, or rather degrees of the Word of God. There are in reality a distinction between the Word and the mediums of the Word. "The Word of God is Word of God in (a) its first original form or address in which it was spoken directly and exclusively in history—in pre-history, in (b) its second form in which it enters a definite category of man, the witness of revelation, the prophets and apostles, in (c) its third form in which it becomes the content of Christian proclamation through the medium of the Scriptural Word. But *verbum domini manet in aeternum.*" (*Prolegomena.*) The Word of God will be still more closely defined as we consider it in its relations.

Hearing the Word of God

The inevitable question arises. How can man hear the Word of God? How can he recognize what he has heard for the Word of God? To this the answer is that the Word of God carries with it its own credentials. It can be recognized only through the God-given insight of faith. God is subject and not object, and in the very nature of things His Word cannot be proved. Thus in his *Prolegomena* Barth says: "The meaning and possibility of dogmatics is the Word of God. The reality of the Word of God, however, rests merely in it-

self. *We know it by becoming known in it.* Thus we can only prove it by recognizing that it proves itself. We recognize that it proves itself by beginning, continuing, and not stopping to think with the Word of God." The Word of God can be heard only through faith. It can be heard only when man with the whole of his being goes out in the demand for God. It cannot be heard by the spectator type of mind that seeks to comprehend God even as it might grasp a mathematical demonstration. Thus Brunner writes: "Demonstration is possible only with tangible and visible phenomena. Faith only can prove the reality of God, because God cannot be known by the theoretical reason, but must be comprehended by an act of decision. The Word of God can be answered only by the yea of decision and not by the yea of a theoretical conviction." (*The Theology of Crisis, page* 63.) Proof is the relating of that which is not certain to that which is more certain. The mathematician does not know at first that the square on the hypotenuse is equal to the sum of the squares on the legs. He can relate it to more basic truths that he does know and prove it. But the Word of God is a basic truth. It cannot be found at the end of a syllogism; for this would mean that it was derived from truth more basic than itself. Concerning this point, Brunner writes: "Is the Gospel true or is it invented by men? This question man must inevitably ask; and no man can answer it. Only one answer can be given to him who asks the question: 'Are you a spectator in this question, or is it really your question?' If it is really your own, if it expresses your life problem, then you will be answered. For in the quest itself is the beginning of the answer. Pascal represents Christ as saying, 'Thou wouldst not seek me, hadst thou not already found me'. This is the only proof of the truth of the Gospel of redemption, that is, the truth which cannot be proved; but, like all basic truth, it must be believed. What can be proved is *eo ipso* unimportant." (*The Theology of Crisis,* page 63.) It is in the same line of thought that Calvin writes of Scripture; "it is self-authenticated, carrying with it its own evidence, and ought

not to be made the subject of demonstration and arguments from reason." (*Institutes* I, vii, 5.)

The Word of God and the Text of Scripture

The quotation from Calvin naturally suggests the next question. What is the relation in the Barthian thought between the Word of God and the text of Scripture? The believer who has been taught that the Bible is the Word of God from cover to cover wishes, of course, to have the relation between the two clearly defined. The answer then is that the Barthians regard orthodoxy to be wrong in its attempt to identify the Word of God with the text of Scripture. The Word of God is in the Scriptures. The Scriptures contain the Word of God in a way in which it is contained nowhere else. The Word of God speaks from the Scriptures. The Scriptures contain the words of men who have heard the Word of God. But their words are not to be identified with the Word that spoke to them. No attempt is made to claim for the text of Scripture that inerrancy which orthodoxy has felt called upon to defend. Barth writes of the Bible: "A human document like any other, it can lay no *a priori* dogmatic claim to special attention and consideration. This judgment, being announced by every tongue and believed in every territory, we may take for granted today. We need not continue trying to break through an open door." (*The Word of God and the Word of Man,* page 60.)

Principal Lindsay, at the close of his History of the Reformation in Germany, gives a statement of the Reformation Doctrine of the Relation of the Word of God and the text of Scripture which seems to express adequately the Barthian thought. "The Reformers drew a distinction between the Word of God and the Scripture which contains or presents that Word. This distinction was real and not merely formal; it was more than the difference between the Word of God and the Word of God spoken; and important consequences were founded upon it. If the use of metaphor be allowed, the Word of God is to the Scripture as the soul is to the

body." (Page 462.) "This true and real distinction between the Word of God and Scripture may easily be perverted into something which all the Reformers would have repudiated. It must not be explained by the common mystical illustration of kernel and husk, which husk (the record) may be thrown away when the kernel (the word) has once been reached and laid hold of. Nor can it be used to mean that one part of the Bible is the Word of God and that another is not. The Reformers uniformly teach that the substance of all Scripture is the Word of God, and that what is no part of the record of the Word of God is not Scripture. Finally the distinction between the two need not prevent us saying that the Scripture is the Word of God." (Page 463.) * * * "Only it must be clearly understood that the copula *is* does not express logical identity, but some such relation as can be more exactly rendered by *contains, presents, conveys, records,* all of which phrases are used in the writings of the Reformers or in the creeds of the Reformation churches. The main thing to remember is that the distinction is not to be made use of to deny to the *substance* [italics mine] of Scripture those attributes of authority and infallibility which belong to the Word of God." (Page 464.)

"On the other hand, there is a vital religious interest in the distinction. The authoritative character and infallibility belong really and primarily to the Word of God and only secondarily to the Scriptures—to the Scriptures only because it is the record which contains, presents, or conveys the Word of God." (464.) "When the Reformers distinguished between the Word of God and the Scripture which conveys or presents it, and when they declared that the authority and infallibility of that Word belonged to the region of faith, *they made that authority and infallibility altogether independent of questions that might be raised about the human agencies through which the book came into its present shape.*" [Italics mine] (466.)

When Barth speaks of the three forms of the Word of God and speaks of the Scriptures as the second form and the medium of the Divine Word, he is practically reviving a

doctrine of Luther's. He means about what Lindsay means when he speaks of the *substance* of Scripture and the text of Scripture. Both positions avoid what they consider to be the error of orthodoxy, the attempt to attribute to the text of Scripture the authority and infallibility which belong only to the Word of God as it is apprehended by faith. The Barthian indictment of orthodoxy is that because she has failed to make this distinction she has found it necessary to close her eyes to the assured results of criticism. She has thought that her life blood was bound up with battles as to the historical accuracy of the Pentateuch and disputes as to the scientific correctness of the Mosaic account of the creation. They would claim that because of her failure to think clearly here, she has found herself out of touch with the intellectual life of the world in which she has lived. She has fought a losing battle over a dilemma which did not exist.

The Barthians, however, are distinct from so many of the modern critics in that they begin where the critics stop. They are not content to stop with the acknowledgment of the human character of the Bible. They urge the student to press on behind the form to the content, to the laying hold of the true Word of God. Thus Barth writes: "For it is too clear that intelligent and fruitful discussion of the Bible begins when the judgment as to its human, its historical and psychological character has been made and *put behind* us. Would that the teachers of our high and lower schools, and with them the progressive element among the clergy of our established churches, forthwith resolve to have done with a battle that once had its time but has now *had* it. The special *content* of this human document, the remarkable *something* with which the writers of these stories and those who stood behind them were concerned, the Biblical *object*—this is the question that will engage and engross us today." (*The Word of God and the Word of Man,* page 61.) In like manner Brunner reaffirms the Reformation doctrine. "The Christian Church can never afford to forsake its base: The Scriptures and the Scriptures alone are God's Word." But his doctrine

of a veiled revelation which is accessible only to faith, of a Word of God that cannot be heard by the spectator, enables him to mean by this something quite different from the usual interpretation put on it by orthodoxy. Thus he goes on to say: "The Word of God in the Scriptures is as little to be identified with the words of the Scriptures as the Christ according to the flesh is to be identified with the Christ according to the Spirit." (*The Theology of Crisis,* 19.)

In the same vein he continues to make clear his position. "The words of the Scriptures are human; that is, God makes use of human and, therefore, frail and fallible words of men who are liable to err. But men and their words are the means through which God speaks to men and in men. *Only through a serious misunderstanding will genuine faith find satisfaction in the theory of verbal inspiration of the Bible* [italics mine]. He who identifies the letters and words of the Scriptures with the Word of God has never truly understood the Word of God; he does not know what constitutes revelation. A better witness than Martin Luther we can scarcely call up. No man ever lived who knew better than he what the Bible is to the Christian. And Martin Luther, with full appreciation of what he was saying, placed side by side these two statements: 'The Scriptures alone are God's Word' and 'they are the cradle in which Christ is laid'. Need it be mentioned that he busied himself with Biblical criticism? If one were to say that Biblical criticism is possible in spite of faith in the Bible, one would lay himself open to the charge of prevarication. He who would know what constitutes the Word of God in the Bible *must* devote himself to Biblical criticism. And, let it be understood, to searching, fearless, radical criticism. For it is really the will of God that we shall hear His Word and not mistake ancient cosmology and Israelitish chronology for the Word of God." (*Theology of Crisis,* page 20.)

Here then is a new and arresting statement of the relation of the Word of God to criticism. Criticism is here and has come to stay. The accumulative results of the painstak-

ing work of reverent students of the Bible cannot be blatantly denied without causing the Church to lose the intellectual respect of the world. What is needed is a thought background upon which the results of a reverent criticism may be harmonized with a high and worthy doctrine of the Word of God. The Barthians are so stating the question that they, instead of saying, "I believe in spite of criticism", are able to say, "I believe on account of criticism". True faith is made impossible without criticism; and criticism, the long-dreaded enemy of faith, turns out to be her handmaid. The implications of their position have not been fully thought out. Just where it will finally lead them cannot be said at present, but it can be said that if, after long testing, their position holds water and they have been able to harmonize criticism and true faith in the Word of God, they will have performed a service to the Christian world which is of incalculable value.

The Word of God and the Criticism of the Unbeliever

The Barthian thought has a place for the reverent criticism of the believer. It recognizes, yea, it invites the critical examination of the Scriptures by the man of God. But it has some very pointed (and at times unpleasant)) things to say concerning the attempt of an irreverent and unbelieving criticism to understand the Word of God. As has been said, the Barthians believe in a veiled revelation, in a revelation which is accessible only to faith. Brunner applies this principle to the cardinal doctrine of the deity of Christ. "Orthodoxy has never really taken seriously the fact of the incarnation. The revelation of God can never be a true revelation without being, at the same time, a disguise, a kenosis. 'God incarnate' means that the mediator, when he appeared in history, was true man. The Son of God—incognito—walked among men. Faith only can pierce the veil. 'Flesh and blood have not revealed it unto thee.'" (*The Theology of Crisis,* page 18.) The thought here then is that the Word of God comes and has always come veiled. While it was

true that God was manifest in the flesh, it is equally true that God was veiled in the flesh. The eye of faith can pierce the veil and see the Word of God, but there are things which only the eye of faith can see. The principle is true to the experience of the New Testament. Even when the Word of God speaks from heaven in testimony to the deity of Christ, there are many in the audience who hear nothing more than thunder. From this it follows that the historian as a historian cannot hear the Word of God. The psychologist cannot hear the Word of God as a psychologist. The critic of ancient documents cannot hear the Word of God in his capacity as a critic. The door is firmly closed against all attempts of men to stand outside the Christian system and comprehend with their intellects that to which they refuse to yield their lives. The believer need not be surprised when the historian carefully studies the Synoptic Gospels and fails to see the deity of the figure portrayed there. This is just what is to be expected. "The real Christ is not visible to the historian's eye. To see the revelation of God in Christ is a gracious privilege of faith of the believer, not of the historian. The organ with which Christ is apprehended is not the historian's scientific eye, but the spiritual eye of the believer." (*The Theology of Crisis,* page 42.)

The doctrine is not new. It is at least as old as Paul. And it has never received finer statement than at his hands when he wrote: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The doctrine is as old as Paul, but the Barthians apply it with a vengeance in its bearing on much of what a certain type of radical criticism is saying concerning the Bible. The work of these critics is invalidated by a fundamental inability to understand, a blindness from an unsurrendered life which makes it utterly impossible for them to discern the things of God. Thus Brunner writes: "The majority of the most difficult questions which Christian theology must deal with arise from an at-

tempt to comprehend and appreciate its message from the standpoint of the spectator. But it can be demonstrated *a priori* that from this point of view the Christian message will be found foolish and absurd from the very start. Its absurdity, however, is not to be sought in the message itself; but rather in the fact that a word that ought to be heard and appreciated as a challenge to us, is accepted theoretically, that is from the spectator's standpoint."

Barth in trenchant language brings out the manner in which the Bible reveals its secrets only to those who truly seek. "The Bible gives to every man and to every era such answers to their questions as they deserve. We shall always find in it as much as we seek and no more, high and divine content, if it is high and divine content that we seek, transitory and 'historical' content if it is transitory and 'historical' content that we seek, nothing whatever if it is nothing whatever that we seek. The hungry are satisfied by it and to the satisfied it is surfeiting before they have opened it. The question, What is within the Bible? has a mortifying way of converting itself into the opposing question, Well, what are you looking for, and who are you, pray, who make bold to look." (*The Word of God and the Word of Man,* page 32.)

The value for Christian apologetics for the Barthian thought here is evident. It gives once and for all the adequate answer to the great mass of sceptical books pouring from the press today in which writers of literary ability, but without spiritual understanding, attempt to deal with the things of God. Ungodly men who war against the truth cannot be expected to find in the Bible anything but absurdity and foolishness. Their failure to find the Word of God there does not prove that it is not there. It does reveal the character of the men who seek. The same line of thought, of course, does not invalidate the critical conclusions of Spirit-filled men. It does adequately answer the destructive conclusions of men who approaching the Bible from a philosophic background that is Hegelian or materialistic rather than Christian have

been forced to interpret it in harmony with their philosophic background.

The Word of God and Faith

If the Word of God is the basis of man's life and the Word of God can be heard only through faith, it is essential for a true understanding of the Barthian thought that their definition of faith should be more fully discussed. In harmony with their teaching that theology begins with the Word of God, faith is always represented as something that is called forth in man when the Word of God comes to him. Faith is the assent of man to the Word of God. Man has come to the life of faith only when he clings to the hand which is stretched out to him from beyond, that is when the basis of his life is only what God offers him in His Word. The distinctive idea of their doctrine and its contrast to a widely prevailing modern doctrine is best brought out by a statement of Luther's in which he says that faith is impossible where there is no promise, that apart from promise, faith does not exist. Faith in the Barthian sense is, therefore, man's response to a covenant which has begun with God. Apart from Revelation, faith in the Barthian sense of the Word would be impossible. Faith involves with them, as it must always involve, a certain element of cognition. But in contrast to an orthodoxy which emphasizes faith as the acceptance of a creed, their main emphasis is placed upon faith as a movement of the soul in complete surrender to God. Again Luther states the position: "There are two kinds of believing: first, a believing about God which means that I believe that what is said of God is true. This faith is rather a form of knowledge than a faith. There is, secondly, a believing in God which means that I put my trust in Him, give myself up to thinking that I can have dealings with Him, and believe without any doubt that He will be and do to me according to the things said of Him. Such faith, *which throws itself upon God,* whether in life or in death, alone makes a Christian man." (Quoted—Lindsay, History of Reformation, 428.)

Brunner emphasizes the same thing when he writes: "For faith is real faith only when man has given himself up and relinquished his trust in his religion and rests on God alone." (*Theology of Crisis,* page 61.) The position is not essentially different from the definition in the Shorter Catechism in which the question, "What is faith in Jesus Christ"? is answered, "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel". In this definition the emphasis is upon a movement of the soul in surrender in response to the proclamation of the Gospel. The Barthians would fully agree with the definition.

To complete the statement of their doctrine of faith, we must add that in harmony with their whole thought of God, the Barthians always describe faith as a God-given thing. Writing of Luther, Principal Lindsay says: "The faith which he prized is that religious faculty which 'throws itself upon God'; and from the first Luther recognized that *faith of this kind was a direct gift from God.*" (*History of Reformation,* I, 429.) With this statement, the Barthians would be in complete accord. Without any attempt to think through to its conclusions the logical sequence concerning those who have not received this gift, the Barthians are in harmony with the Reformation at its best and with the experience of the greatest Christian souls when they describe the act of faith as the result of the work in which the soul of man is passive.

The full importance of the whole position is seen when the generally accepted modern view of faith is stated in contrast. A splendid statement of this is found in Dr. McGiffert's *Rise of Modern Religious Ideas.* In describing the philosophy of Kant, he writes: "If one should say that there is no evidence for the existence of God, no proof of the divine purpose in the world, we might reply in the spirit of Kant. 'We will put purpose there. We will give the world meaning which we cannot discover in it. This is to be religious. Faith in God is an heroic deed, not simply passive acquiescence. We make a moral purpose supreme and read it into

the universe and thus find God for ourselves. Religion is a creative act of the moral will. * * * Only as we stamp purpose on the world and give it ethical meaning, or, in other words, as we believe in a God of moral purpose, can we live our highest lives and be true to ourselves" (McGiffert, *Rise of Modern Religious Ideas,* 133). Faith in God according to the statement above is not so much a matter of surrender as it is a creative act of the moral will. It is a thing to be attained by a heroic venture and to be kept by heroic living. We make a heroic interpretation as to the meaning of any value of life. We stamp moral purpose upon the world. We proceed to live as if our interpretation was true. As we live our faith, we come to know that it is divine and through our experience we find God. The position here is not essentially different from the definition of faith in the early part of Dr. Fosdick's *Meaning of Faith,* in which he compares faith to certain assumptions as to the meaning and value of life on which we usually act.

Without pausing to comment on much that is true in the definitions given above, let the attention be given to the sharp contrasts with the Barthian doctrine of faith. The glaring lack in the conception of modernism is that faith is not set in its relation to the Word of God. Rather we have a definition of faith that might fit well into a philosophy of religion. We have a definition of faith which might with equal ease be applied to religions other than Christianity. We miss the Reformation doctrine of saving faith in Christ.

In modernism, the starting point is with man. In the Barthian thought, the starting point is with God. In the former, faith is a matter of interpretation as to the meaning and value of life. In the latter, it is a matter of response to a word spoken to man from an objective source. In the one the soul is largely active. In the other the soul is largely passive. It surrenders itself to be acted upon by God. In the one God is found at the end of the process. In the other the knowledge of God is the presupposition without which the whole experience is utterly impossible. The purpose here has

not been to discuss the comparative merits of the two positions. Rather it has been to state the Barthian doctrine of faith in its inevitable relation to their doctrine of the Word of God and to bring out the full implications of their position by stating it against the opposing position. But it would not be a difficult matter of exegesis to decide as to which group is the closest to the thought of Paul.

The Word of God and the Task of Theology

The Barthians are theologians. They confess it unashamed. Against the modern dictum, "not doctrine but life", they confess that they are still supremely interested in doctrine. They are fully aware that the question of belief is always concerned with the practical relations of life. They deny that you can ever separate practical questions from the belief that makes them practical. They are very much concerned with Christian living. They are much more concerned with the great doctrines that make Christian living possible. They have criticized modern theology as being in a complete state of dissolution. Can they apply the corrective? Can they show theology how to return from weakness to strength? In his *Prolegomena,* Barth defines dogmatics as "an attempt to get at the content of Christian speech". "Dogmatics is not the work of God but of man. It arises out of the necessity of saying what a thing means after it has been said." Dogmatics is, therefore, from the first intimately related to the Word of God. It is possible only after the Word of God has been heard. It arises out of the necessity which is upon man to say what he has heard and to relate this to the rest of his thinking. Dogmatics, so defined, shares in the transitoriness which is characteristic of all things human. Thus he writes in his *Prolegomena*: "Dogmatics is an act of inquiry where the most certain results are only of interest as presuppositions for new acts of inquiry. It has part in the restlessness, incompleteness, and transitoriness of all works of the human mind." Thus in the beginning Barth sets himself in opposition to that type of thought which endeavors to create a

closed system in which the truth of God has received final and unchanging expression.

To return to his definition of theology. Theology signifies for him the perfection of the act of faith in the sphere of thinking. To him the meaning and possibility of dogmatics is the Word of God. In discussing the task of the Reformed Churches, he writes: "At their very beginnings, the Reformed Churches saw that truth is contained only in the Word of God, that the Word of God for them lay only in the Old and New Testaments, and that every *doctrine* must therefore be measured against an unchangeable and impassable standard discoverable in the Scriptures. What one may be moved to say concerning God, the world, and man because he must say it, having let the Scriptures speak to him—the Scriptures themselves, and not the Scriptures interpreted by any particular tradition; the whole Scriptures and not a part of them chosen to suit a preconceived theory; the Scriptures and not the utterances of pious men of the past or present which might be confused with them, the Scriptures and not without the significant Word of the Spirit which sustains them—what, after those Scriptures have spoken to him, one may be moved to say in fear and trembling concerning the things of which man of himself may say nothing, or only foolishness, that, if we may judge from our beginnings, is Reformed doctrine. *Doctrina* is the word of the Christian man at the crisis with the Word of God. * * * It remains the word of man." (*Word of God and Word of Man,* 241.)

In writing these words, Barth is ostensibly giving a description of a Reformation principle of conformity to Scripture. But in doing so, he has practically expressed his own view as to the relation of dogmatics to the Word of God. But before his position can be fully grasped, his teaching concerning the Word of God must be recalled. The task of theology is to draw out into connected statements that which has been heard as men have humbled themselves to the Word of God which speaks from the Scriptures. The task of theology is the explication of the Word of God, but it is the Word of God

in the Barthian sense of the term, and because of this the Barthian position is not identical with the position of orthodoxy. But it is against modernism rather than against orthodoxy that the Barthian position is pointed.

In order to grasp fully the importance of the Barthian position, the generally accepted position of modernism must be stated. Schleiermacher grounded religion in the feeling of dependence, in man's consciousness of his creaturehood. He tried first to lay foundations that would apply to all religion, and having made religion to consist in a feeling of dependence on the universe, he inevitably asked the question as to the proper place of dogma and doctrine. He explained these as an inadequate attempt to describe that which can never be fully described. To quote his own words: "These dogmas and opinions that would join themselves more closely to religion than is fitting are only designations and descriptions of feeling. In short, they are a knowledge about feeling and in no way an immediate knowledge about the operations of the universe that gave rise to feeling. (*Reden,* 61.) "But we know very well that these (our opinions and doctrines) are only shadows of our religious emotions." (*Reden,* 22.) "Whence do these dogmas and doctrines come that many consider the essence of religion? Where do they properly belong? And how do they stand related to what is essential in religion? They are the result of that contemplation of feeling, of that reflection and comparison of which we have already spoken. * * * They are not necessary for religion itself, scarcely even for communicating religion, but reflection requires and creates them." (*Reden,* 88.) From these general principles, he moved to the particular study of Christianity. In harmony with them, he stated that it was the work of Christ to produce in us the Christian consciousness of salvation. The task of theology is to describe faith in Christ as Saviour as given in the Christian Church and to draw it out in connected propositions. The task of theology is the explication of the Christian consciousness. While there is much that is common between the two points of view, they differ

fundamentally in this. The Barthian position directs man's attention away from himself to the explication of a Word he has heard from a source outside himself. The position of Schleiermacher fixes the attention of man upon himself and the study of his own subjective states.

The line struck out by Schleiermacher has been profoundly modified, as it has been tested in modern thought, but his fundamental idea has more or less pervaded all of modern theology until in many schools it has become almost axiomatic that the task of theology is the explication of the Christian consciousneses. Experience which was once the testing ground of theology has been made its source. The position has received its most extreme statement in the hands of that modern theologian who said, "I myself as a Christian am the proper object of study of I myself as a theologian". Any one who even studies the titles of the books that are being published in the field of theology today cannot fail to see the enormous emphasis on experience that has come out of this change in the viewpoint of theology. Theology as well as philosophy has become pragmatic. Man has sought to find the deepest truths concerning God and man by starting with himself and looking within his own soul. He has forgotten the objective Word of God and has become concerned with his subjective states. The result has been a decay of belief in the objective reality of God until certain well-meaning psychologists have naively explained away God as the projection of the ethical self.

Against all this Barth thunders that such a science should be called anthropology but not theology. He reminds us that theology is the study of God. He denies that you can find God in the content of the human consciousness. God is subject, not object. Man is not concerned with a reality within his own consciousness. Concerning Schleiermacher, he writes: If one follows Schleiermacher's position: "Is it not evident that, firstly, one must thereby credit man under a mass of sentimentalities and exaggerations, with a consciousness of God, experiences of transcendentalism, unescapable feelings,

overpowering experiences, etc., which no man ever really had in attaining his salvation in the way described in modern books on theology." (*Prolegomena.*) Concerning the fathers, he writes: "The greatness of the fathers lay in their ability to see the gate definitely shut against all human greatness, and especially their own. It lay in that freedom from self-concern which made their creeds not expositions of their own inner experience, remarkable as that was, but something quite different: *testifications conceptae intus fidei.*" (*The Word of God and the Word of Man,* 239.)

In his *Prolegomena,* Barth states that dogmatics today is in a bankrupt condition. This deplorable condition, he claims, is the inevitable result of the presuppositions with which the modern theologian approaches his task. He has called the young men of Germany to cease from the hopeless task of looking inward and trying to make a theology out of the contents of their own consciousness. He has asked them to be still, and to look upward, and to listen for the voice of the eternal God. He has suggested that they might be able to make a theology out of what that voice through the Scriptures has said to them. May it be said quietly that young men in Germany are heeding his call.

The Word of God and History

No study of the Barthian doctrine of the Word of God is complete without a glance at the relation of an understanding of their doctrine to their conception of the course of history. Over against the natural order of history, the Barthians think of another world which is neither historical nor temporal. When God speaks, the circle of life in this world is intersected by another circle. "When God enters, history for the while ceases to be, and there is nothing more to ask; for something wholly different and new begins, a history with its own distinct grounds, possibilities, and hypotheses." (*The Word of God and the Word of Man,* 37.) To a certain extent, all history in general, but Biblical history in particular, is then the result of the "inrush" into the world of history

of that which has come from the world of pre-history. Thus he writes: "Biblical history in the Old and New Testaments is not really history at all, but seen from above is a series of free divine acts, and seen from below a series of fruitless attempts to undertake something in itself impossible. From the viewpoint of ordered development in particular and in general, it is quite incomprehensible, as every religious teacher who is worth his salt knows only too well." (*The Word of God and the Word of Man,* 72.)

What is the value of Christian thought of the position taken here? Barth was writing in Germany and the Germany of pre-war days was under the sway of a Hegelian philosophy of history which sought to pour all history into an ordered development. The majority of the writers of the twentieth century have followed a rather shallow conception of evolution in which they have visioned all history as starting from small beginnings and moving by orderly development toward very definite goals. The prevailing thought of the time has naturally affected some of the students of the Bible and they have felt called upon to reconstruct the history of the Bible in harmony with their preconceived ideas of history.

With full recognition of the value of Christian thought of much that reverent historical criticism has done, it may be said that much of modern criticism is vitiated by its failure to grasp truly the relation of the Word of God to history. Such critics feel themselves under the necessity of forcing everything into a scheme of orderly development. They feel that they must explain and relate all that has come to the history which went before it. Often they deny what they cannot explain. They are naturally at a loss to know what to do when they strike those places in which God has entered history. Concerning them Barth writes with a rocking sarcasm: "The greater a crisis, the less of an answer we get to our inquisitive Why? And vice versa: the smaller a man or an era, the more the *historians* find to explain and establish. But the Bible meets the lover of history with silences quite unparalleled. * * * How much trouble the Bible makes the

poor research workers! There was a reason (with an exclamation point)! is hardly an adequate answer for a history; and if one can say of the incidents of the Bible only There was a reason! its history is in truth stark nonsense. Some men have felt compelled to seek grounds and explanations where there were none, and what has resulted from that procedure is a history in itself—an unhappy history into which I will not enter at this time." (*The Word of God and the Word of Man,* 36.) Because the critics have felt the necessity of pouring all things into their conception of history, they have been forced to play strange tricks with the Biblical narrative. As the Barthian school gains headway and scholars return to their conception of history, the different viewpoint is bound to profoundly modify conclusions that seem now to represent the most assured results of criticism.

Finally, it is to the Word of God that the Barthians look as the source of their hope for the future. They have often been accused of being pessimists in that they refuse to content themselves with an easy-going belief in the goodness of man and humanity. They do not deny the possibility of progress. They are not without interest in all movements for human betterment. But they recognize the fact that man in the present order evolves within sin and not out of sin. Their ultimate hope is not in the activity of man, but in the "inrush" of God. They look to the God who in Christ has already begun to do great things for man and will certainly carry out to completion that which he began at the cost of the death of Christ.

And Jesus said: "The sons of this world marry and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." (Luke 20:34-36.) The Barthians believe in the Word of God as it enters the present world of experience and produces transforming results, but their ultimate hope lies in the entrance of God into the

world in such a manner that there shall be an end to the present process and the eternal Kingdom of God shall be established on earth. Could the believer ask for a nobler hope?

THE NEW EMPHASIS UPON THE LITTLE CHILD

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Few developments of the last quarter century are more interesting or ultimately more significant than the new emphasis upon the little child. Along about 1910 the Infant Welfare Movement began seriously to study the causes of the appalling mortality of children under one year of age, and to take measures to reduce that awful death rate. So well have these leaders wrought, that first year mortality has been cut from 280 per thousand (New York City, 1880) to about 70 per thousand or a trifle less for the entire nation. Prenatal and post-natal care have brought about that gratifying result. And the end is not yet. New Zealand, with an infant mortality of about 27 per thousand, points the way to a further reduction in the baby death rate of the world. Indeed, the increased length of life in the population as a whole has been largely due to this infant care.

Along with this interest in the baby, there has gone a similar concern for the health of the school child. Medical inspection, vaccination, quarantine, and the teaching of hygiene in our schools are rapidly reducing the sickness of children from six onward. This has had a notable effect upon the native-born population, but it has had an even more noteworthy influence upon the health and growth of the children of the foreign-born. "The statistics published in the report of the Japanese Educational Association of America show that, where the Japanese children have been born in the United

States, both boys and girls are taller and weigh more than children of corresponding ages brought up under Japanese conditions. Holt cites a similar increase in the height and weight in the case of the children of Russian Jews who have become Americanized. He states that these 'children are frequently four or five inches taller than their parents'."[1]

But the period in a child's life from one to six years of age has been largely a No Man's Land. The Infant Welfare associations virtually take their hands off the mother and child after the first year, and the public school for the most part does little or nothing for either until the child enters school. Mothers get along as best they can, but largely lack guidance, unless they are intelligent enough and financially able to secure help from approved sources. But approved sources are still few, and even the best of mothers can ordinarily do little more than muddle along.

A convenient date to mark a new day may be found in the publication in 1925 of Arnold Gesell's "Mental Growth of the Pre-School Child" (Macmillan), and of Baldwin and Stecher's "Psychology of the Pre-School Child" (Appleton, 1924). Since then America has been rapidly learning that these years one to six are not simply a period to be lived through. They are overflowingly, almost overwhelmingly, filled with far-reaching experiences. Incidents that to adult eyes seemed trivial are found to be fraught with long-continued consequences. Frequently these consequences have been so long delayed in their appearance, and even longer in our understanding of them, that only now are we beginning to see the cause and effect of relationship. Some of these we shall mention as we proceed.

On the physical side the public school medical inspection of children in the early grades has revealed an almost incredible list of defects. Vast numbers of children have decayed, ulcerated, or impacted teeth, producing serious results in the child's bodily well-being. Diseased tonsils and adenoids have

[1]Arlitt: Psychology of Infancy and Early Childhood; McGraw-Hill Book Co.; 2nd ed., 1930, page 26.

been so frequently mentioned that the ordinary reader is almost inclined to think the whole thing is a fad. But when diseased tonsils or ulcerated teeth lead to rheumatism in some of its many forms, and this in turn to heart trouble, we are not dealing with fads, but with terrible facts. Defects of hearing and sight, which neither parents, children, nor teachers recognized, have been revealed, hindering the child's progress, and producing tensions of every kind in school, home, and elsewhere. Malnutrition, not only in the slums but on the boulevards and in the rural districts, has been a cause of similar trouble to countless children and teachers.[2]

It is easy to see how these and similar conditions make school an unhappy experience. A child who does not see clearly, or perhaps sees a double line of figures or letters where only one is written, or whose eyes are under a constant strain of adjustment from astigmatism, cannot advance as rapidly and as happily as otherwise he would. The child has no way of knowing that he does not see as well as other children; neither, usually, does the parent understand. Because he does not advance as he should, he becomes discontented, perhaps develops into a mischief-maker, and will probably dislike school.

Inability to hear well may cause like difficulties.

A child whose energies are being sapped in order to adjust to a constant drain upon the system from diseased teeth, tonsils, or from malnutrition, cannot make the success of school which he is capable of making.

Facts such as these are usually discoverable long before the child enters school. Many of these defects are preventable; nearly all are remediable. If every child had a physical examination at the age, say, of four, these troubles could be discovered, and the process of cure could be initiated. Better still, parents need to be educated in the prevention of so-called children's diseases, and, when not prevented, in their complete

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[2]Terman and Almack: Hygiene of the School Child; Houghton, Mifflin Co.; revised ed., 1929.

recovery. The after-effects of those diseases are sometimes more serious than the disease itself: tonsilitis is only one of many instances. Thus the child would live a healthier and happier life, and would enter school with abounding zest and with every chance for success.

The importance of the pre-school years is further emphasized for us from the standpoint of the school administration. One of the difficult problems which every school system has to face is the enormous number of First Grade children who fail to pass at the end of the year. There are failures and retardations in public school all along the line, but just now we are thinking of these first graders. Taking the country as a whole, these failures reach about twenty-five per cent. That percentage is being slowly reduced, but any school system which has fewer than fifteen per cent of such failures is on a very high level.

To many this seems a trivial fact. "It is only the First Grade," we say, "and nothing serious is involved." Let us see. In the first place, the child who repeats the first or any grade is costing the community just twice what he ought to cost for that portion of his education. An average cost per pupil per year for the elementary grades will run from $65 to $85. Multiply this amount by fifteen, twenty, or twenty-five per cent of all first graders, and you will get a figure which is calculated to shock the tax-payer. Usually we pay the school tax with less reluctance than any other tax, but the preventable repetition of grades looks like conspicuous waste.

However, this is only the beginning of the situation. Everyone knows that the repeater is a serious problem in school. He has lost a considerable part of his initial zest. He knows just enough of the lesson material to think he knows it all, and quickly becomes bored. This leads to listlessness and indifference, if nothing worse. So the child becomes a menace to the morale of his class; at the very least, he is likely to be a drag upon the zestful activity of the group.

There is still another consideration to us whose primary

concern is character education. This child who repeats the First Grade is stamped at the very beginning of his school career as a failure. Everyone knows him as a repeater. Worst of all, he knows it. He becomes accustomed to it, perhaps even glories in it as winning him coveted attention. The time has long gone by when intelligent people say, "He's so little that it makes no difference". The fact is that it makes so much difference that he seldom recovers entirely from it. Either he accepts the stigma with resignation and assumed indifference, or he may be driven into the unreal world of day-dreams, or he may seek to compensate by belittling school education and perhaps by endeavoring to make good in some field other than those which require the training of the schools. But we assume that he needs the education of the schools: why go to all the fuss we do about it if it is negligible? And in any event, there ought surely to be no conflict between success and happiness in the school on the one hand, and success and happiness in extra-school and post-school activities on the other hand. To admit that there is such a negative relationship, or even that there is such a lack of relationship as this implies, is almost utterly to condemn the public school. Most of us are not quite ready to do that.

Self-respect is a virtue of such basic quality that it deserves to be regarded as one of the primary goals of all education; McDougall thinks of it as the primary virtue. Yet to stamp a little child with the brand of failure is to direct a crushing blow at his self-respect. Rather, it should be our first aim that he shall accomplish what he attempts. The achieving child is not likely to lack self-respect or the respect of his fellows.

We ask, therefore, why children fail in the First Grade?

The answers are numerous, but most of them are discoverable long before the child goes to school at all. He may not be physically up to par, as we have already shown. He may not have developed far enough to be able to do First Grade work. Or he may be so bright that First Grade is beneath his powers and thus fails to stimulate or challenge him. It

is a surprise to many people to learn that some children who do not grade, either in the first or a later grade, are mentally able to do work of one, two, three, or even four years in advance of their chronological age. In any case, whether the reason be lack of maturity, dulness, or brightness, this can readily be discovered by simple tests before he enters school. By the age of four or earlier, it is now possible to predict with a high degree of assurance whether the child at six will or will not be able to carry the work of the school.

Of course, occasionally, the family situation is responsible for a child's failure. But this, too, may be discovered in advance in many cases, and remedial measures suggested. The problem child is usually the product of a problem home.

We turn now to another factor which emphasizes once again for us the great importance of the earliest years, namely, the intellectual development of this period of life. Two elements, not easily distinguishable in fact, though necessary to separate in thinking, enter into the child's mental growth—maturation and learning. We consider maturation first.

A year makes a great difference in a child's ability, simply because his mind is a year older. Walking, for example, cannot take place until muscles, nerve fibers, and brain centers are ready for the activity. When these are ready, the child can scarcely be prevented from walking. Talking is another instance. Drawing is still another; the expert can determine a child's mental age from the kind of drawings he makes. The fact is obvious; the maturing of the organism is one of the two most important factors in mental development.

The rate of maturing during the first years is vastly greater than it will ever be again. Gesell says: "The brain grows at a tremendous rate during the pre-school age, reaching almost its mature bulk before the age of six. The human cerebral cortex, according to Donaldson, attains its full thickness at about fifteen months, and he remarks: 'All this shows that the important events in the post-natal growth of the nervous system occur early in life, and this in turn emphasizes the

paramount importance of favorable conditions during the first three years of childhood.' "[3]

While learning is based upon the ability to learn, nevertheless the actual learning, both in kind and in degree, depends upon the child's environment. Let us consider some of the plain facts about the average child's learning during these early years. His achievements are amazing. He comes into the world more helpless than any other creature. At six, and usually long before, he has learned to control his bodily functions, to bathe himself, to undress and dress, using buttons and buttonholes with skill and ease. He can walk, run, jump, climb, carry, build, handle, slide, and perhaps swim and skate. He can use spoon, knife, fork, and countless other things. All of these are mental facts quite as much as they are muscle-nerve coordinations.

He comes into the world with only an inarticulate cry. At six the normal child is likely to be using from 3,000 to 6,000 words, depending upon his surroundings. Waddle reports one case of a child of five with 5,837 used words! Milton, who used more words than any other English writer except Shakespeare, employed only 8,000 words.

Moreover, the child, in addition to used words, understands many that he does not use.

Still further, if the child lives in a bilingual or multilingual community, he will use two or more languages with as much apparent ease as one. Dr. Steiner, who was born and brought up in Central Europe, says that he "cried in four languages and learned to speak in seven".

Add to this that these words of the little child all stand for actual experiences. They are not mere sounds; they are symbols of reality. Think of the thousands of experiences that enter into his words "table", "chair", "walk", and so on. Then multiply this by, say, half the words he uses in a single day, and you begin to get a glimpse of his mental development, which is astounding.

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[3]Gesell: Mental Growth of the Pre-School Child; Macmillan; 1925; page 11.

The language of the child reflects every kind of experience that has entered into his life. It includes the uses and names of common things, many kinds of activity, words of relationship and possession, words denoting social judgments (good, naughty, nasty, nice), words standing for aesthetic judgments (pretty, ugly), words for institutions (school, church, family, though these are concrete and not abstract terms), and words of religious and philosophical import (God, death, heaven, prayer). This is not intended as a complete analysis; it simply suggests the comprehensive sweep of his experiences, and his elementary apprehension of their meaning and value. It is undoubtedly true, as Jastrow has recently written: "If you could keep up the pace of baby learning, you would be a college graduate at seven."[4]

Mental development includes more than intellectual acquisition. More important than any knowledge that has been gained are the emotional attitudes or mental "sets" which will have been developed during these earliest years. Attitudes include such facts as likes and dislikes, preferences and prejudices, appreciations and disgusts, fears and the feeling of confidence, and so on. Experiences never come to the child colorless; always they have an emotional tinge or flavor, and they leave an emotional residue. For instance, the word "snake" rarely means for any of us simply an animal with such and such qualities, but an animal that I like or dislike, fear or feel that I can control. There are probably no neutral happenings to a child; if an event were entirely unemotional, it would be unnoticed; that is, it would not really enter into experience at all.

A word like "mother" gathers up from the child's past not only the meanings but also the values of motherly experience; there is not only an intellectual but an emotional content; and it is the latter which gives warmth, reality, vitality, and power to the experiences represented by the word. The emotional value of "father" depends upon what the child's

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[4]Jastrow: Keeping Mentally Fit; Garden City Publishing Co. 1928, page 67.

experience has given him wherewith to evaluate it. And "church", to him, includes the values represented by the attitudes to the church of parents and others in the home, the attitudes of playmates, but is chiefly the resultant of his own earliest experiences of church and Sunday school. The child who comes home from his first Sunday in the church kindergarten, saying, "I like that place, and I like that woman, and I like the things they do", has already gone far toward saying at the age of twelve, "Thy people shall be my people, and thy God my God".

The most significant aspect of these early impressions is that they are almost ineradicable. They are first impressions; they are emotionally conditioned; and the child has no contrary interpretations to set over against them. Well begun is really half done, in these instances at any rate. Not just anyone, therefore, should be allowed to teach in the church kindergarten. We need the wisest, the most winsome, the most cultured whom we can secure. For the child will identify the entire enterprise with that kindergarten place and person and activity, and this early identification will hover over all his later relations to the church. If we desire him in days to come to love our church, our people, our cause, our Christ, we must see to it that these first almost indelible impressions leave gracious memories in his mind.

These attitudes touch other matters beside our religious and ecclesiastical affairs. . . . Helen Thompson Wooley has said that at six a child has arrived at rather definite attitudes toward such moral values as honesty, truth-telling, and similar basic virtues. To be sure, they should not yet be thought of as moral or immoral, for the child has on the whole simply assimilated them from his environment. But a little later on they will become moral or immoral, when in some crisis of his life he consciously adopts and acts upon them as his own.

More than fifty years ago Horace Bushnell wrote: "I have no scales to measure quantities of effect in this matter of early training, but I may be allowed to express my solemn

conviction that more, as a general fact, is done, or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards. . . . Let every father and mother understand, when their child is three years old that they have done more than half of all they will ever do for his character."[5]

Centuries earlier, Comenius (1592-1671) had written: "But it is particularly in the field of morals that the education at the mother's knee needs to be conducted with energy and wisdom, for it is during the first six years of life that his fundamental moral attitudes are likely to be established. In the matters of temperance in eating, cleanliness, reverence for superiors, obedience, truth-telling, justice, charity, industry, self-control in speech, patience, politeness, and good manners, no other period is so important if the practice of these virtues is to become second nature." And Reisner, from whom this is quoted, adds: "His recognition of the importance of the early years of childhood for intellectual, and particularly for moral, development, is supported by the best wisdom of our day."[6]

One might draw extensively from the current educational literature to the same general effect. Let one further selection suffice: "Authorities seem agreed that the basis for those traits which make up the personality of the individual is laid down during this time (early childhood), particularly during the first two years. Tendencies to worries, fears, sullenness, even shut-in personality, and other serious variations from normal behavior seem clearly to be traceable to treatment received during the first six years. Often such a social tendency may be traced to treatment received during the first year."[7]

These authorities in the field of child-study and education do not say nor think that the pattern of life can never be changed, even fundamentally, in the later years. What they

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[5]Bushnell: Christian Nurture; Scribner's, 1873; pages 248f.

[6]Reisner: Evolution of the Common School; Macmillan, 1930, pages 131, 134.

[7]Arlitt: Psychology of Infancy and Early Childhood; McGraw-Hill Book Co.; 1930; pages 9.

mean is that "after the age of six a boy or girl who has been given the right early training ought to have the habits and desires which will lead in the right direction, if a certain care is taken with the environment". Further, too, there is such a thing as conversion, a complete about face, though we do well to remember what a rescue worker, Jerry Macaulay, is reported to have said: "Far be it from me to limit the grace of God, but I have yet to see a man converted who did not have a good mother." That is to say, even conversion is built, so far as our experience can determine, upon the life of the earliest years, which, while overlaid by sin, still influences the man somewhat, and may become the foundation of a new life. Moral and religious education is not complete at six, but the main outlines of life's pattern have been drawn, and in the case of the vast majority of men, later life will simply be an elaboration of that original pattern.

Children—adults also—are largely determined emotionally rather than intellectually. It is not our formal teaching about God and Christ that finally leads to acceptance and genuine belief. Truth comes to all of us through personality, and sometimes it happens that "what you are thunders so loudly that I cannot hear what you say". A child's life with his mother and other motherly women lays the foundation in his experience for a vital and controlling conviction that the Universe is one of love. His life with his father and other splendid men furnishes the experimental basis for a real understanding of God's Fatherhood. If during the early years the child lives in an amosphere of intelligent good will, affectionate yet firm, tender yet strong and wise, gentle but authoritative, he will have the basis in his experience for our formal teaching of a Christlike God. He will understand how it is possible for God to be both law and love. So he can love God, but will not be presumptuous; he can gladly obey, but will not think of God as arbitrary; he can accept life's discipline without antagonism; he can trust and be neither afraid nor resentful. Religious teaching upon the foundation

of good early experiences will produce the finest devotion and the strongest Christian character.

If some parents cry out, "Who is sufficient for these things"? the answer is fortunately not far to seek. Simple, sincere, straightforward, kindly living on the part of the parents is the one thing most needful. In all your relations with him and with others, do justly, love mercy, and walk humbly with God, and you need have no worry about the result. Treat him as a human being; love him; guide him; trust him; tell him the truth always in matters, both great and small; and both the child and the loving Father will set the seal of their approval upon your labors.

A paragraph or two should perhaps be added relative to the influence of these earliest years in the production of later nervous and moral maladjustments. It has been asserted rather confidently that emotional shocks during these years, by the process of repression and the formation of complexes, are one of the important causes of subsequent nervous or moral breakdown. That this is occasionally the case seems to be beyond question. But that the evidence reveals these in any considerable numbers would appear to a more sober judgment unproven.

It requires for the formation of harmful complexes a higher degree of mental organization than is likely to be found before eight or nine years of age. And, so far as the opinion of competent authorities goes, later childhood and early adolescence are the more probable periods for their occurrence.

Undoubtedly, early childhood does suffer severe emotional shocks, but the production of permanent mental deviation seems questionable. These earlier repressions, when they do take place, seem gradually to evaporate. Healy says: "A mental conflict cannot last indefinitely. In the course of time, with the press of accumulating new experiences and interests, the complex is bound to become attenuated and lose power." . . . "I am still unable to restrain my native skepticism concerning some of these remarkable revelations of seed sown years ago which produces fruit at the surface after long pe-

riods of growth underground." Yet he adds: "Our confidence in the fact of the early establishment of complexes and succeeding conflicts and repressions has been strengthened perhaps more by corroborative histories obtained from relatives than by anything else." That is to say, the mental analysis of the young people themselves rarely leads the investigator to these earliest years as the source of their later difficulties.[8]

Early childhood is not the only significant period of life. Each age-level has its own dangers and difficulties, its own problems and needs, its own opportunities and challenges. Each new type of experience requires intelligent preparation and satisfying fulfilment. Life at its best proceeds in an unbroken ascending spiral of progress. Deviations from the normal line of growth may, however, occur almost anywhere along the pathway. A building may fail of perfection, even though the foundation be well and truly laid. But if the foundation be insecure, who can make the superstructure entirely safe?

WHO IS JESUS, ACCORDING TO B. B. WARFIELD?

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This* is Volume III of the Collected Works of Dr. Warfield. It contains discussions of the following subjects: The Divine Messiah of the Old Testament; Misconception of Jesus, and Blasphemy of the Son of Man; Jesus' Alleged Confession of Sin; Jesus Christ; Concerning Schmiedel's "Pillar Passages"; The "Two Natures" and Recent Christological

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[8]Healy: Mental Conflicts and Misconduct; Little, Brown & Co., 1917; pages 43, 61.

*Christology and Criticism. By B. B. Warfield, Professor Princeton Theological Seminary, 1887-1921. Oxford University Press, New York. 1929. Pages 458. $3.

Speculation; Christless Christianity; The Twentieth Century Christ; The Essence of Christianity and The Cross of Christ; The Supernatural Birth of Jesus; and List of other articles on Christology.

These discussions are of importance for apologetic purposes, setting forth the Biblical doctrine of the person and work of Christ in relation to modern critical discussion of the New Testament. They are on a field in which Dr. Warfield was a master respected throughout the world.

The discussion of "The Divine Messiah of the Old Testament" appears appropriately as the first paper in this volume, though the following papers are based chiefly on New Testament teaching. In this paper Dr. Warfield makes much of the pervasive implications of Old Testament teaching concerning the supernatural character of the promised Messiah; but lays particular stress on the declarations in Psa. 45:6, "Thy throne, O God, is forever and ever: A sceptre of equity is the sceptre of Thy Kingdom"; Isa. 9:6, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end," etc.; and Dan. 7:13, "Behold, there came with the clouds of heaven one like unto a son of man . . . and there was given unto him dominion and glory and a kingdom, that all the peoples, nations and languages should serve him", etc. He claims indeed that Psa. 2 or Psa. 110, or Mic. 5:2, or Jer. 22:6, or Zech. 18:7, or Mal. 3:1, and the like might have served equally well; but that a selection had to be made in order to thorough-going examination of any, within the limits of his article. He deprecates leaving, however, any impression that "the testimony of the Old Testament to the Deity of the Messiah is dependent on these particular passages, and their fellows, since the salient fact regarding that testimony is that it is an essential element in the eschatological system of the Old Testament, and is inseparably imbedded in the hope of the coming of God to His

Kingdom which formed the heart of the Israelitish religion from its origin."

The author, in thus bringing out the old Testament promise of a Divine Messiah, has answered the question, whether the Old Testament has any testimony to give to the Deity of our Lord—a matter of importance to the proper solution of questions dealt with in the other articles constituting this volume.

Meantime, in the course of the discussion, Dr. Warfield, while dealing with A. B. Davidson, Franz Delitsch, Herrmann Gunkel, Hugo Gressmann, Ernest Sellin, T. K. Cheyne, E. Riehm, A. F. Kirkpatrick, A. Dillman, and others, has generously recognized any light shed by any of them on the Bible teaching considered, but trimmed them with just vigor, correcting them by aid of his better rounded furnishing for his work and saner judgment than theirs.

In the paper on "Misconception of Jesus and Blasphemy" the author considers the judgment passed upon Jesus by His relatives. Mark 3:21; "And when His friends heard it, they went out to lay hold on him; For, they said, He is beside Himself". He shows that "such a judgment upon our Lord's activities, and such an attitude towards His person, were inevitable for those kindred, who, feeling responsible for Him, were yet ill-informed concerning His person and work". Some among them, no doubt, already believed on Him. But others did not believe, and naturally acted just as Mark represents. A man of intense earnestness and with vision of what is before Him and the world is often misjudged in the same way.

Dr. Warfield reviews a multitude of interpretations of this passage, "interpretations" which are misrepresentations either by those bothered over the passage, or by those who have wished to raise a cloud of dust and to perplex simple and reverent readers of the Gospels. He shows the baselessness of the contention of modern critics, that the silence of Matthew and Luke as to this judgment upon Jesus by His friends that He was "beside Himself", was due to an apotheosizing of Him going on in the group of disciples. With his accustomed

clarity of mind and masterliness of facts and critics our author comes to the conclusion that the judgment of relatives of Jesus that He was beside Himself can scarcely be looked upon as strange when we are so familiar with it today amongst critics. He well says:

"In simple fact, Jesus' career was not that of an ordinary man: and the dilemma is inevitable that He was either something more than an ordinary man or something less. We, like His contemporaries—and His contemporaries like us—have only the alternatives; either supernatural or subnormal, either Divine or else 'out of His mind'."

In this paper we have an equally illuminating discussion of Blasphemy against the Son, the concluding paragraph of which reads as follows:

"The judgment of unbelief on Jesus, we have found occasion to remark, is inevitably that He was mad. As inevitably the judgment of active disbelief on Him must be that He was wicked. Not only in His own day, but throughout all time, the alternatives constantly stare us in the face—*aut Deus aut non sanus; aut Deus aut non bonus.* If in our own time the latter alternative has retired somewhat ino the background, and that which imposes itself upon the consciousness of contemporary criticism is that between a Divine Jesus and an 'ecstatic' Jesus, as it is euphemistically called—a paranoiac Jesus, as it really would amount to—that is doubtless in part because, in the languid sceptical temper of our times, and their preoccupation with abstract questions of pure history, little occasion or place has been left for the play of the more violent emotions about our historical findings. At bottom, however, disbelief, when it works itself out, must not merely neglect Jesus but condemn Him: and the ravings of a Nietzsche may serve to keep us in mind that the ultimate alternative is always that of the Pharisees and Scribes. Either Jesus has come forth from God, or we can scarcely avoid declaring Him possessed of the Evil One. He makes or mars the world," pages 93-94.

It is needless to say that every outstanding critic who has

written in German, French or English, on the subjects in hand comes in to be weighed and discriminatingly praised or condemned.

Jesus' Alleged Confession of Sin Is Next to Be Considered.

In Mark 10:17-22, Luke 18:18-24, and Matt. 19:16-23, Christ's dealing with the young ruler is narrated. Mark reports our Lord as asking, "Why callest thou me good"? and as saying, "None is good save one, that is God". Not a few commentators who pride themselves on being liberals have set great store by this passage, "as showing two things, that Jesus here teaches that he is not God, and that he is sinful". C. G. Montefiore writes, "The reply of Jesus is of the utmost significance. It is obvious that no divine being would or could have answered thus. Jesus knew Himself to be a man. . . . Yet it is a noble character which peeps through the fragmentary and one-sided records—none the less noble because we may be sure that of Jesus, both in fact and in His own estimate of Himself, the adage was true: 'there is no man that sinneth not'."

"The nerve of this interpretation," says Dr. Warfield, "resides of course in the contention that a repudiation of the epithet 'good' is necessarily involved in the question, 'Why callest thou me good'?" (Mark 10:18; Luke 18:19.)

The contention that our Lord in His question, "Why callest thou me good"? repels the predicate of goodness from Himself, is rash. Wolf may be right in saying: *Haec Quaestio non negantis est, sed examinantis.* His question may be: *Dost thou consider well when thou callest me good?* The great Bengel's comment is needed here: "Nevertheless," he writes, "He does not say, I am not good; but, Why dost thou call me good? Just as in Matt. 22:43, He does not deny that He, the son of David, is, at one and the same time, also the Lord of David. God is good: there is no goodness without Godhead. This young man perceived in Jesus the presence of goodness in some degree; otherwise he would not have applied to Him: but he did not perceive it in the full extent;

otherwise he would not have gone back from Him. Much less did he recognize His Godhead. Wherefore Jesus does not accept from him the title of goodness without the title of Godhead (cf. the *'Why call ye me Lord, Lord'*, Luke 6:46); and thereby He vindicates the honor of the Father, with whom He is one. See Jno. 5:19. At the same time He causes a ray of His omniscience to enter into the heart of the young man, and shows that the young man has not as yet the knowledge concerning Himself, Jesus Christ, worthy of so exalted a title, which otherwise is altogether appropriate to Him. Wherefore, He does not say, *There is none good save one, that is my Father,* but, *There is none good save one, that is, God.* Our Lord often adjusted His words to the capacity of those who questioned Him (Jno. 4:22)." (See Citation of Bengel, on pages 137, 138.)

It should be added that our Lord's concern in dealing with the young ruler was not immediately to give instruction concerning His own person; but to indicate "the published will of God as the sole and perfect prescription for the pleasing of God."

The reader may rest assured that in this article, too, Dr. Warfield has handled in an enlightening way the commentators who have confused themselves and others over the passages of the young ruler and the Lord Jesus.

In the paper on "Jesus Christ"—a paper published originally in 1910, in "The New Schaff-Herzog Encyclopedia of Religious Knowledge", he shows that three independent witnesses to the trustworthiness of the narrative of our Lord's life as incorporated in the synoptic Gospels thoroughly accredited it. "A narrative lying at the basis of all three of these Gospels, themselves written certainly not later than the seventh decade of the century, must in any event be early in date, and in that sense must emanate from the first followers of Christ; and in the circumstances—of the large and confident use made of it by all three of these Gospels—cannot fail to be an authentic statement of what was the conviction of the earliest circles of Christians." Page 155.

He shows that the Jesus in the sources which are incorporated in these Gospels is the same Jesus; "and that this Jesus is precisely the same Jesus found in the Synoptic Gospels themselves, presented, moreover, in precisely the same fashion, and with emphasis in precisely the same places. This latter could, of course, not fail to be the case since these sources themselves constitute the main substance of the Synoptic Gospels into which they have been transfused. Its significance is that the portrait of Jesus as the supernatural Son of God, who came into the world as the Messiah on a mission of mercy to sinful men, which is reflected even in the scanty notices of him that find an incidental place in the pages of heathen historians, which suffused the whole preaching of Paul and of the other missionaries of the first age, and which was wrought out into the details of a rich dramatization in the narratives of the Synoptic Gospels, is as old as Christianity itself and comes straight from the representations of Christ's first followers." Page 156. He shows that there has been handed down under the name of the Apostle John another narrative of the teaching and work of Christ, supplementary in some respects, but in no sense contradictory to the Synoptic representation; that the portrait of Christ presented in the four Gospels—the conception of Him entertained by the whole of primitive Christendom, and commended to it by Christ Himself, "is a portrait intrinsically incapable of invention by man"; that it could never have come into being "save as the revelation of an actual person embodying it, who really lived among men. "A romancer," as even Albert Reville allows, "cannot attribute to a being which he creates an ideal superior to what he himself is capable of conceiving," page 160. He shows that Jesus' life of humiliation, sinking into His terrible death, was therefore not His misfortune, but His achievement as the promised Messiah, by and in whom the Kingdom of God is to be established in the world; it was the work which as Messiah He came to do. Therefore, in His prosecution of it, He from the beginning announced Himself as the Messiah, accepted all ascriptions to Him of Messiah-

ship under whatever designation, and thus gathered up into His person all the pre-adumbrations of Old Testament prophecy; and by His favorite self-designation of "Son of Man", derived from Daniel's great vision (7:13), continually proclaimed Himself the Messiah He actually was, emphasizing in contrast with His present humiliation His heavenly origin and His future glory. Page 161.

"It is important to fix firmly in mind the central conception of this representation. It turns upon the sacrificial death of Jesus to which the whole life leads up, and out of which all its issues are drawn, and for a perpetual memorial of which He is represented as having instituted a solemn memorial feast. The divine majesty of this Son of God; His redemptive mission to the world, in a life of humiliation and a ransoming death; the completion of His task in accordance with His purpose; His triumphant rising from the death thus vicariously endured; His assumption of sovereignty over the future development of the Kingdom founded in His blood, and over the world as the theatre of its development; His expected return as the consummator of the ages and the judge of all—this is the circle of ideas in which all accounts move. It is the portrait not of a merely human life, though it includes the delineation of a complete and a completely human life. It is the portrayal of a human episode in the divine life. It is, therefore, not merely connected with supernatural occurrences, nor merely colored by supernatural features, nor merely set in a supernatural atmosphere: the supernatural is its very substance, the elimination of which would be the evaporation of the whole. The Jesus of the New Testament is not fundamentally man, however divinely gifted: He is God tabernacling for a while among men, with heaven lying about Him not merely in His infancy, but throughout all the days of His flesh." Pages 162-163.

Dr. Warfield says truly: "The intense supernaturalism of this portraiture is, of course, an offense to our Anti-Supernaturalistic age. It is only what was to be expected, therefore, that throughout the last century and a half a long series

of scholars imbued with the Anti-Supernaturalistic instinct of the time have assumed the task of desupernaturalizing it"; and that since He is the greatest miracle of all, these haters of supernaturalism are of late attempting to get rid of the Jesus of the Gospels—a thing impossible without the destruction of the last vestiges of the Gospel.

The naturalistic reconstructors of the Gospel have endeavored to substitute for the Jesus of the evangelists another Jesus of their own, a Jesus who will seem natural to them, and fall in naturally with their naturalistic world view; but the Jesus constructed by one of them fails to find acceptance with the others with the result that the world is being littered up with their bastard abortions.

Toward the end of the paper the last great theologian of old Princeton vindicates the virgin birth of our Lord. He maintains that "it is appropriate that this miraculous life should be set between the great marvels of the virgin birth and the resurrection and ascension".

He gives us in "Concerning Schmiedel's Pillar Passages" a worthy fellow to the preceding papers.

Students of the New Testament who were hostile to the Supernaturalism which seems to pervade it have been fighting that Supernaturalism for a hundred and fifty years. For many decades they denied the miracles and came to treat it as unworthy because it narrated miracles and dealt with them as historical events. Strauss, pre-eminently, moved on the *principle* that "a history which contains narratives of miracles can deserve no credit". F. C. Baur, however, at length raised the question whether this is not a rash position—whether the notion of the miraculous can properly be made the test of the entire Gospel history—whether investigation into the origin of the narratives should not be made before a conclusion be drawn against their contents. About 1850 he laid down the rule for research; "Criticism of documents must precede criticism of material". His disciples poured themselves out in the criticism of the documents underlying the New Testament for the next fifty years in the endeavor to find a historical

basis for the "natural" Jesus, accomplishing little. The Supernatural Jesus is apparent in all the sources. Paul W. Schmiedel, at the beginning of this century, regarded the Synoptic question as vexed as ever. He proposed a return to the pre-Baurian position of criticism of the material independently of the criticism of the documents in which this material is presented. This was a revolutionary proposal. It is a return to Strauss' method, and to "Strauss' exact standpoint of unreasoned skepticism with regard to the Gospel narratives". Moreover, "it registers the failure of literary criticism of the Gospels as prosecuted" from the period of Baur to that of Schmiedel, "to accomplish anything of importance, or, in any event, to accomplish anything to the purpose", i. e., to discover a stratum of tradition in which the portrait of Jesus differs in any essential respect from that presented in the Synoptic Gospels. If the writers of the Synoptic Gospels were (in Schmiedel's phrase) "worshipers of Jesus', no less were those who formed and transmitted them 'worshipers of Jesus', page 184. It is the superhuman Jesus who everywhere appears.

Schmiedel sometimes speaks as if the discovery of a merely human Jesus were not his aim in the change of method—back to the Straussian—in dealing with the New Testament; nevertheless, "he comes to the criticism of the Gospel narratives with a definite world-view as the primary presupposition of his work; and this world-view is the current Anti-Supernaturalistic one. There is nothing of which he is surer than that Jesus was merely a man; unless it be that miracles in general do not happen. The only reason why he rejects out of hand the Jesus given him by the Synoptic narratives is that the Jesus given him by the Synoptic narratives is not a mere man. And the precise thing he sets himself to look for behind the Synoptic narratives is evidence of some kind that the real Jesus was, despite the constant testimony of the tradition, nevertheless merely man." Page 184.

Schmiedel fixes primarily on five passages "which conflict with the view pervading the New Testament" that Jesus was

Divine. These five passages are: Mark 10:17ff. ("Why callest thou me good? None is good save God only); Matt. 12:31ff. (blasphemy against the Son of Man can be forgiven); Mark 3:21ff. (His relations held Him to be beside Himself); Mark 13:32ff. (Of that day and that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father); Mark 15:34, Matt. 28:46 ("My God, my God, why hast thou forsaken me"). He adds to these four other passages which have reference to Jesus' power to work miracles, viz., Mark 18:12; Mark 6:5ff; Mark 8:14-21; Matt. 11:5; Mark 7:22. These nine passages he calls "the foundation pillars for a truly scientific life of Jesus". In his view, they prove, on the one hand, that "He (Jesus) really did exist, and that the Gospels contain at least some trustworthy facts concerning him"—a matter which, he seems to suggest, would be subject to legitimate doubt in the absence of such passages; and, on the other hand, that in the person of Jesus we have to do with a completely human being, and that the Divine is to be sought in him only in the form in which it is capable of being found in a man.

Schmiedel contends that Jesus is represented as teaching in these passages that He is not God, that He could not work miracles; and that these passages truly represent Christ's own view of Himself since the Evangelists all worshiped Him and would therefore never have invented any such representations of Him—representations that He was not God.

As a literary and historical critic Dr. Warfield handles Schmiedelism most effectively. He demolishes Schmiedel's interpretation of the "Pillar Passages" and closes his discussion as follows: "Two remarks fall to be made here. The first is that Schmiedel at least is committed not to treat the supernatural element in the Synoptical account of Jesus as 'a priori' impossible." "It would clearly be wrong," he says, "in an investigation such as the present, to start from any such postulate or axiom as that 'miracles' are impossible"—though, as we have seen, if he does not start from this postulate he soon calls it in as the determining principle of his

criticism. The second remark is that the supernatural element cannot be excluded from the life of Jesus except on the ground of its "a priori" impossibility. To all critical efforts to exclude it, it proves absolutely intractable. The whole historical tradition testifies to an intensely supernatural Jesus. It is only on the ground of a philosophical presupposition that the supernatural is impossible that the supernatural Jesus can be set aside. But thus the question as to the supernatural Jesus is shifted into a region other than the historical. Whether the supernatural is possible is a question not of historical criticism, but of philosophical world-view. For the present it may be permitted to go at that. It is enough to have made it plain that if the supernatural Jesus is to be displaced from history, it is not on historical grounds that He can be displaced." Pages 254, 255.

The paper on "The Two Natures and Recent Christological Speculation" is one of the most important in the volume. The subject of Christology is much before the mind of students of the Scriptures, of psychology and of theology. Much of the writing on it has been vitiated by a rationalistic view of the Scriptures by a false psychology and a perverted and paganized theology. Dr. Warfield's treatment is a timely exposition and defense of the Biblical and Chalcedonian Christology: "The only Redeemer of God's Elect is the Lord Jesus Christ, who being the eternal Son of God, became man and so was and continueth to be God and man in two distinct natures and one person forever." In his hands recent Christological speculation is discriminatingly weighed.

This reader of the paper likes it hugely, one or two assertions excepted—this for instance: "The self-consciousness of Jesus is . . . distinctly duplex, and necessarily implies dual centers of self-consciousness." Had he written "the *consciousness* of Jesus was duplex", we would have said: very good. Jesus our Lord had a human consciousness and a divine consciousness; but He seemed to have a single self-consciousness.

"Christless Christianity" is an equally timely and valuable paper. Every paper in the volume deserves praise. The

student, minister, intelligent layman who is willing to weigh evidence and to come to true conclusions on these great subjects should sell a coat, buy the book and read it and make the matter his own.

PROFESSOR FOREMAN ON "THE COMPOSITION OF SCRIPTURE".

By J. P. Robertson, D. D.,
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[In the Review for April, 1930, there was an article by Rev. Kenneth J. Foreman, Professor of Bible and Philosophy, Davidson College, on "The Composition of Scripture". It was an article of unusual value and suggestiveness, written, as Dr. Robertson says, "in very striking style". Dr. Robertson calls in question some of the views of Professor Foreman. Before reading Dr. Robertson's discussion it would be well to re-read carefully the article by Professor Foreman.—Editor.]

This brother has written for your columns in very striking style. May we all comply with his ardent wishes by staying in a good humor. Whether he maintains the new view as to composition of Scripture is not altogether clear. He seems to try to balance himself on the trapeze of his thought and not lean either way. But indications are not lacking of a slight inclination in that direction. He says, "A new type of view as to the composition of Scripture has been making its way, winning wider and wider acceptance *on its merits*". He seems to be aligned somewhat with those who are using Dr. Francis L. Patton's view as a Roman testudo in their approach to what the conservatives have considered the "bulwarks of Zion". Those, using the noble Christian scholar as a shelter, quote themselves as holding the same position as he, but closer analysis of his words shows quite a difference. Dr. Patton says, "It is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration". But

nowhere does he try to point out errors. He does not say the prophets are unbitable, but he does not say they should be bitten. It is the one under the arm of this "Master" that runs out and lacerates the legs of the passers-by.

Professor Foreman raises so many questions as to authorship, accuracy of Scripture, etc., that I could not "begin to" treat them all. I will have to imitate Gulliver, only six inches in height, as Brobdignagians were reckoned, when the dwarf let loose a swarm of big flies under his nose. He drew his sword and cut several in twain as they flew in the air to show what he could do with the others if he could reach them. I fear I cannot do anything to alter the Professor's views, because I belong to the "older men" and "active pastors" who, he says, are "not of scholars". However, to such as have not discarded the "older men", I wish to say this subject has interested me and commanded as much attention as I could give it for quite a number of years. He says "the custom prevailing" is for young men, when examined for the ministry, to veil their real views by answering in the words of the Shorter Catechism, and terms it "a beautiful example of evasion". I must hope the custom is not "prevailing" and say it is rather the opposite of "beautiful".

I may not understand all about what he means by "the composition of Scripture", but when he says, "The Standards have no more to say on the subject than about the Copernican system", I am astonished. The framers of the Confession of Faith may not have said, "This clause in the Pentateuch is from the Jahvist, that from the Deuteronomist and the other from the Elohist", or that "two Isaiahs, perhaps a half dozen, even possibly a dozen, took part in the composition of the book called by that name", because these ideas had been utterly unknown, certainly for two thousand years. But to affirm they had "no more to say on the subject than about" Copernican astronomy, is at least very striking. No fairly posted man could fail to notice it. Let us look a moment at what they said in the first chapter of the Confession. "It pleased the Lord . . . to commit the same wholly unto writ-

ing", which surely in a real sense names God as the Composer. They term the "Holy Scripture" as "the Word of God written", and give us a list of the books. Then they add, "All which are given by inspiration of God". They further say, God is "the Author thereof; and therefore it is to be received because it is the Word of God", not merely contains it as the modernist avers. They speak of "the entire perfection thereof" and term it "infallible truth".

Let us dwell a moment on that word "infallible". If a certain gun never fails to hit the mark, it must be handled by a perfect marksman. But men are never perfect. So they must have regarded it as infallible on the assumption that God was the marksman, i. e., the Director. They must have had in mind, "Holy men of God spake (not merely thought) as they were moved by the Holy Ghost". God directed their speaking, whether by mouth or pen. And a marvelous thing is added that in the Providence of God it has been "kept pure in all ages". Now it must have been "pure" to begin with or it could not have been so "kept". I am not saying in this connection whether these men were correct or not. But surely even an "older man" can insist that our Standards have more to say about the composition of Scripture than about Copernicus. Yet am I not grammatically in error here, because they did not mention this astronomer and one cannot draw a comparison between something and nothing?

What the Professor says about the traditional view, pronounced by the Council of Jamnia and taken up by the Church of later generations, is a bit disappointing because he is strangely silent on the opinion of our Saviour. Jesus declares "Moses and the prophets" are so wonderful that a man coming back from the nether world would not add to their force. When the Sadducees, denying the resurrection and immortality, tried to catch him, He employed the Scripture to silence them not only, but used the very tense in which a verb was written as the basis of his unanswerable argument. "I am the God of Abraham, of Isaac and of Jacob; God is not the God of the dead, but of the living." The bodies of these Pa-

triarchs had been dead for ages, and God could not say, "I AM the God" of a non-existence. Now, we "older men" have been thinking that if Jesus used even the tense of a word as the basis of his argument, He must have held to some sort of verbal inspiration. The fact that the Council of Jamnia took a similar view should not make us less loyal to our Lord. Paul also avers that his writings are "the commandments of the Lord" (1 Cor. 14:37), which naturally indicates the Lord had a part in the composition.

Whatever others may do, according to the Professor, this "older man" does not brand all modernists as "enemies of the Bible"—at least not as consciously so. I held in the Assembly's Judicial Committee that, while Evolution and Modernism logically lead to denial of the fundamental facts of our faith, "all men are not logical and so our ministers, who believe in what they term 'theistic evolution', should be left untouched unless they depart from the saving truths". However, when a man adopts the theory as his working basis, he is firmly guided no longer by a "Thus saith the Lord", though eight hundred of them are found backing the claims of the prophets. His ultimate judge, of which parts can be accepted as from God, is what a man down this way has termed our "sanctified common sense"; and these judges, you know, are as varied as the various men who try to exercise common sense.

As a specimen of diverse composition of the same book, he says the two accounts of creation in Genesis radically differ and none would have ever thought of them as belonging in the same book if it had not been already so. This I must label as a mere assertion, which I have often seen, and always from the pen of some "advanced scholar". Let me say right here that I mean no discourtesy. They term themselves "advanced" and I use the phrase in quotation marks merely to show that is not my name for them. I consider them as like the crayfish, who advances backwards, or like the recent German generals who used to report "advancing by executing a strategic retirement". I consider this a mere assertion be-

cause I have never seen any adequate support for it. How to write a book is largely a question of taste. And here Moses has been well considered as having given a detailed account of creation in the first chapter. But man is his chief subject throughout. So when he proceeds in the second chapter to set forth man as the crown of creation, his major theme, he briefly recapitulates and then enlarges upon how man got his start in the world. This method suited Moses' taste, and this "older man" is contenting himself right well with it.

The Professor thinks that, when Jesus spoke of the sun "rising", his "statement involved an astronomical absurdity" and "Jesus made use of a scientific untruth". This is surely quite bold. The phrase has not hitherto troubled me one whit because I think of our Lord as using language for the definite purpose of making people understand his thoughts. If he had spoken in the phraseology that a modern teacher of astronomy carefully prepares for his class, it would have set the people "woolgathering", rather it would have diverted their attention from his thought to his words. And though we now know more of astronomy than his hearers did, the same expression is universally employed today, and nobody says any bad words about it. This usage is similar to the famous case in the Old Testament when they built at Ezion Geber, on an arm of the Red Sea, "ships going to Tarshish", when their literal "going" from that point would have involved a voyage round the entire African continent, which has never been done. But the rabbins show that, in usage, as only the largest type of vessels, went "to Tarshish", this phrase came to be an accepted synonym for ocean-going vessels or those of the largest size. So this term was applied to the ships at Ezion Geber, though never intended to see the Atlantic shore of Spain. So we say "the sun rises" and it carries exactly the definite impression we desire to convey. If we studied more about language and the purport of phrases, we could the better grasp the import of Sacred History.

The Professor declares it not harmful to hold that Isaiah was composed by two men, living widely apart, and evidences

partiality for it himself, saying it is no more than thinking two pictures hanging side by side are the work of the same artist when it is afterwards discovered to be otherwise. Two serious difficulties at once arise in the mind. (1) This supposed case is not parallel. To make it parallel we must suppose the author of the second picture hung it up beside the first and labeled it as the work of his distinguished predecessor so that it might bring an equally large price. I know that Wellhausen and his school began by saying over and over that many books in the Bible are, each, the work of several different men, and when that impression had been given a good while to "soak in" to the popular thought, then came this later thought from their full storehouse of meditation that it was a characteristic of the Semitic mind to formulate composite writings—to gather their material from sundry sources—and send it out as their own. If so, there must have been a lot of plagiarism in those days. And that would impair the confidence of the "older men". If the "second Isaiah", for example, attached his work to the part written by his long famous predecessor of two or three hundred years before, so that as a "rider" subtly slipped into the record, it might the more easily forge its way into popular acceptance, there would seem to be an element of deception that would nauseate many people. And no matter how high and pure the motive that imagination might conjure up, there would still be this "doing evil that good may come" about which the apostle is far from complimentary. Moreover, we wonder, if this theory be true, why no echo has come from the trouble in getting the scribes, so careful about the purity of the text, to accept Isaiah in this supposedly enlarged form. How could the last and most brilliant part of Isaiah have been added, after the first part had been in existence and ardently admired by the Jews for a couple of centuries without even a rumor of this wonderful addition to it, coming down to later generations? Josephus writes at length about the sacred books, but not a word about this huge addition of twenty-seven chapters to Isaiah, which surely would have

raised a commotion among the careful scribes. (2) Another, among many objections to the post-exilic theory that we lack space to consider, is that no idolatry was ever introduced among the Jews after the captivity. Their stubborn trend toward it, as every man posted in Jewish history knows, was cured by the calamity of their captivity. The wars of the Maccabees were started by efforts of their Syrian rulers to force idolatry upon them. But in the fifty-seventh of Isaiah—in the very midst of the supposedly post-exilic part—the prophet not only cries out against immoralities, as always, but describes idolatry as rampant—"enflaming yourselves with idols under every green tree". So the modernistic argument that the customs or practices described in this latter part fit into the post-exilic days falls to the ground. This fact of itself is enough to demonstrate the futility of their effort.

The Professor intimates that Moses may have borrowed largely from Hammurabi. This in itself seems harmless because the heathen had some good laws and they might have been wisely borrowed. But the theory has been subtly used to undermine faith, and the fact that Moses and this heathen framed similar laws proves nothing. Laws against hooking steers running at large and that flat-roofed houses must have battlements round the top (about all the similarities that I have seen quoted) supplied safeguards that each might easily have thought out without even knowing of the other's existence. He sees no harm in the modernistic view that the latter parts of Daniel were written after the events transpired, because they present, no less clearly than the conservative view, God as ruling among men and delivering His children. But does not true reason show this to be very important? The verbs in the latter parts are all in the future tense as if the events had not already transpired; and, if actually written afterward, is it not a plain case of falsehood? And according to the modernistic theory, they were written to bolster faith and declare God to have done supernatural things which HE HAD NOT DONE. So in the language of the streets is there not "another think coming" to prove the moral sound-

ness of the author and the reliability of the Scriptures if the modernist be correct?

The Professor speaks of the conservatives as "few but vigorous", and we can endure that from force of habit. Long ago this strategic position was taken that about "all scholars" are to be found among "advanced thinkers". Please let none think I have written in acerbity of spirit. "Love all men" must be our motto, but like Bunyan's man, we should be named "Valiant for the Truth".

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THEOLOGY.

Studies in the Philosophy of Religion. *By A. Seth Pringle-Pattison.* Oxford University Press, New York City. 1930. 253 pages, with introduction and index. On the conclusion of a sermon on immortality, a lady said to the preacher, "You needn't have given all

those reasons for believing in immortality. There is only one reason and that is that God's Word says so." Such a listener could not care for this or any other book on a philosophical basis, yet there are others who can set out in their search for truth only on the sort of path that philosophy offers, for there are many Scriptures and the claim of each has to be investigated before it can be obeyed. The philosopher cannot start with an assumption of divine inspiration as the theologian does. Dr. Pringle-Pattison certainly does not, classing theories of inerrancy and verbal inspiration along with pre-Copernican theories of astronomy.

This work is not intended for use as a textbook, but might be used as an outline or to supplement more elaborate works. The author's plan is historical rather than abstractly philosophical. He starts with the beginnings of religion in the dawn of human life, sketching clan religion, totemism, ancestor worship and so forth, coming down through the Greek gods to the great religious philosophers, Plato, Socrates and Aristotle. He then goes back to the Hebrews, tracing their advance from a tribal monolatry to an ethical monotheism, and then going on through the development of Judaism, culminating in Jesus, first his own life and teachings, then the development of Christianity in the early church, concluding with a study of the "Christ of the Creeds". This mode of treatment is due to the author's conviction that the philosophy of religion is one aspect of the philosophy of history. The emphasis on the Greek religion is preliminary to showing the Greek elements in Christianity as it actually developed.

The author denies that fear is the origin of religion, but is even farther from supposing that religion is belief first and emotion afterwards, quoting with approval Dr. Marett's statement that under primitive religious conditions "ideation remains relatively in abeyance". He would name Awe as the raw materal of religion, and this is quite a different matter from either fear or thought-out belief. That religion is as old as the race, he plainly shows: it is "operative in [man's] experience from the beginning" and is defined as "the earliest form of the social consciousness". It is, moreover, a moral force, supplying the conditions of further advance, and the "bearer of human civilization". The author is sympathetic, as a philosopher must be, even with forms of religion now largely outworn. Anthropomorphism, for instance, of the Greek type is defended as a humanizing of deity, shutting out the irrational and the inhuman.

Nearly all readers would approve and profit by the first part of this work, embodying Dr. Pringle-Pattison's thesis that the philosophy of religion "enables us to see in the historic faiths of mankind the vehicles of the moral and spiritual education of the race, and to

trace in the record, on the whole, an advance in man's conceptions of God and His relation to the world". It is when the author comes to the part of his subject which deals with Christianity that many must part company with him. One could hardly accuse the learned author of not having done original work on his theme, but he follows so closely the lines marked out by Bousset, Lake and McGiffert that anyone who is familiar with their methods and conclusions knows just where Dr. Pringle-Pattison is coming out. These men (not to mention others of the same school) are quoted often by our author, and seldom without approval. But while to ignore them is absurd, to take it for granted that they are the official high priests of Christianity is not altogether warranted.

Beginning with the prophets, with whom monotheism "was born", the development of Hebrew religion is shown down to the time of Christ. A chapter is devoted to Zoroastrianism, but the conclusion is that Judaism developed with little influence from outside except in the matter of angelology, and of course a certain "acceleration" in the direction of belief in immortality, and of apocalypticism. Jesus, he finds, had no intention of founding a new religion; and the well-known contrast between the religion *of* Jesus and the religion *about* Jesus is here accepted and emphasized. Three influences are named as shaping the transformation from the former to the latter: the apocalyptic setting in which Jesus' disciples conceived him; the associations of the Saviour-Gods of the Hellenistic mystery religions, familiar to all Gentile converts; and lastly the influence of Greek philosophy, the final determining factor of the historic creeds. Each of these influences is traced in turn, starting with the affirmation that the Resurrection of Jesus was not a cause, but the effect, of their faith—*i. e.*, that the story of the empty tomb is a later invention, a cloud-castle built over the hazy substratum of "visions". Jesus did not rise; Paul transformed Christianity, or took the first long step toward a change almost past recognition; Paul invented the pre-existent Christ; John's gospel is unhistorical throughout. And so forth. Such things have been said before, and they do not sound any more convincing now than ever. Those whom Lake and McGiffert have failed to convince will hardly be converted by Dr. Pringle-Pattison. And still this book is not a mere echo. Dr. Pattison denies what has been so often asserted that Paul got his ideas largely from Philo, or the mystery religions, or anywhere except from the obvious sources of the Old Testament and the original disciples and his own experience. He denies also that Christianity is entirely dependent on the mystery religions, taking the saner view that there is a "fund of common ideas" and that the Mysteries "smoothed the way for Christianity".

On that crucial doctrine, the Person of Christ, the author (like

most modern writers) both is and is not orthodox. He believes that the doctrine of the "Second Person of the Eternal Trinity" arrived by way of a tendency to personalize abstractions. To give us a true picture of God, Jesus "did not require actually to *be* God". Nevertheless he concludes by saying that "God was in Christ reconciling the world to himself"; and one of the best sentences in the book says that Christ did not merely teach the fatherhood of God; he lived the sonship. Could the most ardent adherent of the ancient creeds say more? KENNETH J. FOREMAN.

THE DOCTRINE OF GOD. *By Albert C. Knudson.* The Abingdon Press, New York City. Pp. 434. $3.50. Dean Knudson, of Boston University School of Theology and Professor of Systematic Theology, presents here the first of two independent volumes which together will cover the field of Christian theology. The first half of the book has to do with the nature of theology in general; the second half with the doctrine of God.

1. *The Province of Theology.*

Dean Knudson begins by discussing the problems of religion and theology, science and theology, philosophy and theology, the problems that theology faces today, in the light of modern thought. All genuine religion he holds has an intellectual content, a content that lays hold of a supernatural and superhuman reality. He defends this view against all current views of illusionism, psychological, sociological, and intellectualistic. The fundamental defect of all these theories is that they rest on a naturalistic philosophy, which presupposes what it intends to prove. Religion shares its belief in a superworld with magic, mythology, and certain philosophies, but it holds it in a unique way. Its essential marks are trustful dependence upon a Higher Power, the longing after life or redemption, its implicit alliance with the moral ideal. Its responses are primarily matters of feeling and will. Doctrines are secondary, as Schleiermacher says, "accounts of the religious affections set forth in speech". There is however an implicit intellectual content. And the function of theology is to clarify, systematize, and logically justify this content.

In dealing with this content no absolute contrast can be made between the natural and the supernatural. Christianity is the climax of the natural and not its antithesis. Nonetheless Christianity is the absolute religion in the sense that in Christ we have an actual revelation of God, and that this revelation is the highest known to men. The Christian faith, however, to which absoluteness is ascribed cannot be identified with any of the historic creeds, nor with the teaching of Scripture as a whole. It is only the essence of Christianity that can be said to be absolute, and that essence is not

to be authoritatively decided, but discovered rather from the proper study of Scripture and the history of the church.

In principle there is no conflict between science, which has to do with the phenomenal, and theology, which has to do with the metaphysical. But at two points a strained relation still exists and perhaps permanently will. One has to do with history. The science of biblical criticism has relegated much of what was supposed to be history to the realm of legend and untrustworthy tradition. But there is still conflict with regard to some historical events which are more or less vital to Christian faith. Particularly significant is the bearing of psychological and historical science upon the inner life of Jesus. To allow these two sciences to suppress the "Christ of faith" in the interests of the "Jesus of History" would mean the death of historical Christianity. The second point of discord has to do with the naturalistic implicatons of the scientific world view. The difficulty here, however, is psychological rather than logical. Science permits a theistic interpretation of the world, and that is all that theology has a right to ask of it. In general and from the logical point of view, there is no reason why theology and science should not live peaceably together.

All knowledge rests on faith. And in the case of God it is chiefly moral faith on which knowledge rests. But moral faith may and needs to be supplemented by theoretical considerations. Theology therefore cannot dispense with an adequate metaphysic. The present tendency is to draw no sharp line of distinction between revelation and the natural reason, but to look upon the highest insights of reason as themselves divine revelations. In any case there is no fixed body of revealed truth, accepted on authority, that stands opposed to the truths of reason. All truth today rests on its power of appeal to the human mind. There is no external standard of truth. The only standard is within the human mind itself.

We can no longer believe in an infallible Bible. Nonetheless we have in it the earliest and most trustworthy record of that unique revelation of God which was mediated to the world through Jewish and early Christian history, and which constitutes the foundation of the Christian faith. To this record we must go for the original documents of our religion and for its classic expression. Supplementary sources are found in the church (with its creeds), the natural reason as expressed in the theistic philosophies, and Christian experience.

2. *The Doctrine of God.*

Dr. Knudson deals here with three main problems: God's existence, His attributes, the Trinity. In dealing with the existence of God he follows current religious thought in beginning with the religious argument, passing to the moral argument, and ending with

the theoretical or rational argument, this last including the epistomological, the cosmological, and teleological arguments. These arguments are developed not in their traditional, but in their modern form. It is one of the most helpful chapters in the book.

The attributes of God which call for discussion are His absoluteness, His goodness, His personality. He argues that God may foreknow free events, but dismisses the possibility of foreordination, as if the former did not imply the latter, and as though it had any less difficulties. Divine judgment, he declares, does not involve strict retributive justice. Atonement in the ordinary sense is not necessary. The problem of evil is helpfully discussed, but in the end dismissed as beyond our comprehension, and with the faith that if we knew all, as God does, the unideal aspects of the world would not seem so entirely out of harmony with an absolute and holy love as they now do.

Like most modern scholars Dr. Knudson is dissatisfied with the traditional statement of the Trinity, though recognizing its essential truth. The unity of the Godhead is to be sought in the idea of a single self-consciousness. Christ then becomes a human personality (with a human consciousness) completely and abidingly interpenetrated by God's indwelling. How this indwelling should be conceived may not be altogether clear, but we naturally think of it after the analogy of the divine indwelling in prophets and saints, an indwelling that manifested itself in a new and vigorous life of the Spirit. "We hold that God is immanent in the world, and that he was in some real sense incarnate in Christ. We hold that He is Redeemer as well as Creator, that He is personally present in human hearts as the sanctifying Spirit, and that in his essential nature He is sacrificial love." These are the underlying motives of the Trinitarian creed.

We have given a mere sample of the positions developed by Dean Knudson in this significant volume. Books dealing with theology from the modern standpoint are common. But there are few that are as thorough and as complete as this one. It gives us a systematic presentation of modern theology, as developed by one of its sanest representatives. Conservative Presbyterians will certainly not give it unqualified approval; the theological minded will find it stimulating, helpful and informing. ERNEST TRICE THOMPSON.

PATHWAYS TO CERTAINTY. *By William Adams Brown.* Charles Scribner's Sons, New York. 293 pages. $2.50. This is a most excellent guide book to certainty, in or out of an age of doubt, for people who doubt or for people who must answer those who doubt. As the author defines it, certainty is an aspect of consciousness which is present in greater or less degree in different people; a state of

confidence in which the mind has come to rest in definite conclusions. We are put on notice at the very beginning of the book that we must not forget that certainty in religion, unlike certainty in science, where the expert has the right of way, must be individual and personal certainty.

Dr. Brown traverses no new territory in this book, but he puts us greatly in his debt by showing that certainty reached through the method of the exact sciences is not the only kind of certainty, but that in the qualitative field, which is the field of the human personality, trustworthy knowledge and certainty is attainable. Here we find both qualitative and quantitative knowledge—a body of tested truth submitted by the expert, and, in addition, such things as progress, fellowship, enriched and ennobled life.

The four pathways to certainty, set forth so clearly by the author, are: 1. Authority, meaning the right to control, whether it be exercised by others or by our own ideals. In Christianity its most familiar forms are the Bible and the Church. 2. Intuition, meaning sudden insight coming to us from time to time, and assuring us that we are in immediate contact with some inherently worthy reality. This is not a substitute for knowledge, received in other ways; and when isolated, it is mysticism. 3. Reasoning, meaning the process by which we validate conviction, or, through given data, we make inferences as to the nature of some object of which we have no direct knowledge. 4. Experiment, meaning the method by which we participate in a test that is still going on, by the use of postulate and hypotheses. It is the method by which and in which we practice the presence of God and put our discoveries to work in service.

Dr. Brown presents the essential unity of these four pathways to certainty as we attempt to validate our beliefs. The four are mutually interdependent in the life of one who is en route to certainty. He says: "It is through what we do even more than through what we think that our certainty of God must be won . . . in religion as everywhere else in life, attention is the key to success."

It takes time for us to arrive at certainty, whether we take one or all of these pathways. We must work for it. But it is worth working for if we are to be in a position to show the pathway to others or enjoy our arrival for ourselves. It is characteristic of true scientists and true Christians (and a man may be both in one) that in the presence of so much to be known and so much to be done, they are sincerely humble. In true humility, but with searching analysis, the author give to us out of his abundant supply of intellectual, spiritual and ethical reserves in this book, a great aid

to clarity of thinking, and splendid illumination as we travel our various and varied pathways to certainty. ROSWELL C. LONG.

NATURE AND RELIGION. *By Charles H. Tyndall, Ph. D.* Pp. 275. $2.00. THROUGH NATURE'S TO NATURE'S GOD. *By Frank S. Arnold.* Pp. 191. $1.50. Both, Fleming H. Revell Co., New York City. These are both fine books, interesting, well-written and chock full of valuable information. They both seek for evidences of the Divine in the forces and facts of nature. Such books should have a place in the library of every Christian home. I should think young people would find delight in these books because of the mass of interesting scientific material to be found in them, and also in the religious value of this material. This study of the world about us makes us more certain that the universe is shot through with Divine thought and intelligence. Preachers will find these books useful not only for the ideas they contain, but for the splendid illustrative matter with which they abound. Each book has a good index which puts its material at hand for immediate use. JOHN C. SILER.

AFFIRMATIONS OF CHRISTIAN BELIEF. *By Herbert A. Youtz.* The Macmillan Co., New York City. $1.00. Pp. 114. Dr. Youtz is Professor of the Philosophy of Religion and Christian Ethics in The Graduate School of Theology, Oberlin College. The outline of his thought in this book may be gathered from his chapter headings: "I Believe that Jesus' Spiritual Adventure is Normative for All Men"; "I Believe in Jesus' Estimate of Humanity"; etc. He lays strong emphasis throughout on the value of personality and its freedom and ability to make a heroic adventure after the pattern of Christ. He takes a very firm stand against mechanism and insists on "the validity of the mind dealing with life's higher values and meanings". In this day of multiplied negations, one delights to read and study a book which has a positive ring. Many will be helped by these "Affirmations", coming from a man whose faith the deep study of philosophy has not been able to shake.

T. E. GOUWENS.

WHAT DO PRESENT-DAY CHRISTIANS BELIEVE." *By James H. Snowden.* The Macmillan Co., New York City. 350 pages. $2.50. Dr. Snowden has placed multitudes under obligation to him for this timely production. Like the many excellent things that have come from his facile pen, this volume displays the same energy and simplicity of style, giving clarity and conciseness to every line. From the wide range of Theology, Philosophy, Science, The Life of Christ, Church History, and Practical Christian Ethics, Dr. Snowden has drawn one hundred questions, and expounded his answers with can-

dor and loyalty to truth—all the truth both of revelation and experiment. He has demonstrated for the general reader and young people, for whom the book is primarily intended, the willingness of Christianity to welcome truth from whatever source it comes, and its consistency with all that is true. This is an excellent volume to place in the hands of young or inexperienced Christians.

W. E. DAVIS.

THE IDEA OF IMMORTALITY AND WESTERN CIVILIZATION. *By Robert A. Falconer.* Harvard University Press, Cambridge, Mass. Pp. 61. $1.00. The Ingersoll Lecture on Immortality at Harvard is always worthy of attention. This year the distinguished President of Toronto University has delivered it worthily if not brilliantly. He sums up his case for a belief in Immortality with the argument that is the old one and the final one, provided it be lifted out of the realms of abstract philosophy and into the light of Christ's teachings. "Individual Immortality is therefore based upon this, that there is some life worth perpetuation beyond physical death; that there are values in the experience of the individual so intrinsically excellent; that they demand a far wider exercise for their existence than the few short years of even the longest life on earth". This ancient but ever valid argument he feels to be strongly reinforced by the modern scientific faith in the intelligibility of the universe.

J. J. MURRAY.

GREATEST THOUGHTS ON IMMORTALITY. *Compiled by Professor J. Helder.* Richard R. Smith, Inc., New York City. Pp. 183. Price $2.00. In this book 198 of the deepest thinkers of the modern world have expressed their views on the subject of the future life. Every possible argument for the future life is presented, pagan and Christian; every possible reason is adduced against it. The book, in short, is a cross section of the race's belief on this vital question presented by men of varying professions, creeds and nationalities. It will be genuinely helpful to anyone striving to make the Christian Hope a reality in personal experience and should be a valuable addition to a private library as a source book for thoughts and quotations on Immortality. VERNON BROYLES.

WHY I BELIEVE. *By Teunis E. Gouwens, D. D.* Cokesbury Press, Nashville, Tenn. Pp. 147. $1.00. We are always interested in a book that comes from the pen of a minister of our own Church. This attractive little book, by the pastor of the Second Presbyterian Church, Louisville, Ky., is well worthwhile. Dr. Gouwens gives in simple and expressive language the reasons for his belief in six important articles of the Christian Faith: God, Jesus Christ, the

Bible, the Church, Prayer, Immortality. The book has a wide field of usefulness. It is a splendid book to place in the hands of thoughtful young people; it will help strengthen the faith of many adult Christians, and may help the unsaved to find the way of life.

JOHN C. SILER.

PSYCHOLOGY AND RELIGION. *By John Pitts, M. A.* Fleming H. Revell Co., New York City. $1.25. Pp. 110. There have been many books written on the relation between Psychology and Religion; and yet it is a discussion that never seems to grow old. The author of this little work takes in the main the position which William McDougall advanced several years ago in his Social Psychology. On the conative, purposive side, the instincts are the generating powers in the psychic life; while on the emotional side the sentiments are all important. The author presents the subject in a popular, attractive style. The book, however, does not deal with the latest developments along the lines of psychology and personality, and it does not enter into these subjects with any great depth.

CECIL V. CRABB.

THE BIBLE.

FROM MOSES TO ELISHA: ISRAEL TO THE END OF THE NINTH CENTURY B. C. *By L. Elliott Binns.* The Clarendon Bible. Old Testament, Vol. II. Oxford University Press. Pp. 248. 1929. This is the second in a series of six volumes to be devoted to the Old Testament by the authors of *The Clarendon Bible.* The aim of this series is to deal with the problems of Bible study that have been created by the progress of archaeological and critical studies in recent years. The series is projected to meet the needs of the older pupils in public school, their teachers, students in training colleges, the clergy, and the growing class of the general public which takes an interest in Biblical studies.

The book is divided into two parts. The Introduction, which covers seventy-two pages, describes briefly the circumstances and background of the period covered. The second part, Notes to Selected Passages, gives a brief summary of the Old Testament material which falls within the period from Moses to Elisha, with special notes on words and difficult passages. The Scripture references only are printed with the heading of each paragraph.

The author has taken the general results of Old Testament criticism on this period and presented them in a positive way so as to bring out the rise of the Old Testament Religion from humble origins to pure heights of spiritual attainment. He is to be commended both for his positive method of treatment and the vast

amount of useful information that has been brought together for the student and the general reader. The book will make a splendid introduction to a more detailed study of this portion of the Old Testament. HERBERT S. TURNER.

HEBREW RELIGION. *By W. O. E. Oesterley and Theodore H. Robinson.* The Macmillan Company, New York. 1930. Pp. 400. $2.50. The aim of this book as stated by its authors is to help the readers understand the "long and slow process of divine revelation through the Jewish people which culminated in the life, teaching, and death of our Lord Jesus Christ". The book is the most comprehensive of its kind in English. The authors have kept in mind not only the student, but the general reader as well. This fact as well as the scholarly standing of the authors has given it an unusually wide circulation.

The book is divided into three parts, "The Background", "Israelite Religion" and "Jewish Religion". Part I is by Dr. Oesterley; Part II is by Dr. Robinson, and Part III is by Dr. Oesterley, with Dr. Robinson contributing certain chapters. "The Background" begins with a chapter on the earliest stages of religious belief. The author then takes up the primitive forms of worship and belief of the Semites and shows how remnants of these are found in the the early religion of the Hebrews. Part II begins with an appraisal of Moses and carries the story down to the exile. Part III traces the development through the exile to the first century.

In his treatment of "The Background" Dr. Oesterley makes too much of the presence of references to ancient beliefs and customs in the Old Testament. Remnants of primitive beliefs and religious ceremonies are to be found in the Old Testament without a doubt, but their significance in the development of the early stages of Hebrew Religion is the difficult problem discussed in this part of the book. Dr. Robinson's treatment of "Israelite Religion" is also somewhat disappointing. He does not make enough of the distinctive contribution of the Prophets, especially the great prophets of the eighth and seventh centuries.

The best part of the book is Part III, "Jewish Religion", in which the writers bring out the influence of the exile and the conditions under which the more profound conceptions of Religion were developed. The chapters on "The Doctrine of God", "God and the Soul", "The Problem of Suffering", "The Doctrine of Immortality" and "Wisdom and its Development" are especially good.

The strong point of the book is that it brings out the part that contact with other religions, external influences, together with the heritage of the past, played in the development of Hebrew Religion. Its weakness is that it does not make clear that the fundamental

distinction between Hebrew Religion and other religions, with which it came in contact through all the centuries, was more than the genius of the Hebrews for Religion.

The book is well worth reading and makes a real contribution to the understanding and appreciation of the Old Testament.

HERBERT S. TURNER.

THE SARCOPHAGUS OF AN ANCIENT CIVILIZATION: PETRA, EDOM AND THE EDOMITES. *By George Livingstone Robinson.* The Macmillan Company, New York. Pp. 495. Price $7.50. Under an intriguing title Dr. Robinson has given us what will probably rank as the outstanding book on Edom for many years to come. I had the privilege of seeing the "dummy" of the book while finishing touches were being given by the author. Even unfinished and unbound, the book was beautiful, in its high calendared paper, its spacious typography and its wonderful pictures, the work of Mr. G. E. Matson, of the American Colony of Jerusalem. The finished book is a work of art.

It contains descriptions of the land of Edom and of historic places within the general region, and the portrayal of the Edomites and their tumultuous history down to the extinction of the Jewish state in the first century of our era. It is a notable contribution to the literature of Biblical archaeology. J. GRAY MCALLISTER.

THE EASTERN COLOUR OF THE BIBLE. *By George H. Scherer.* 122 pages. Price $1.25. Fleming H. Revell Co., New York. "Much in little" might be said to characterize this book. Following the Introduction are twelve chapters dealing with Climate and Seasons, Farming and Grazing Life, Vines and Trees, Villages, Towns and Cities, Trades and Professions, Habitations and Their Furnishings, Food, Dress, Travel, Family Relationships, Social Life, and Religious Attitudes and Ceremonies, the book closing with a good index. The reader will find this an interesting and a most helpful volume.

J. GRAY MCALLISTER.

JOSEPHUS AND THE JEWS. *By J. Foakes Jackson, D. D.* Richard R. Smith, New York City. 1930. $3.00. Pp. 299. The author begins by a brief survey of the life and of the extant works of Josephus. The bulk of the book is a retelling in very readable English of the material which Josephus contributes on the religion and especially on the history of the Jews. Appendices discuss the possible use of Josephus as a source by New Testament writers (doubtful) and give the additions to Josephus (anti-Christian) found in the Slavonic version (not important).

As a reference work for one interested in the historical and re-

ligious background of the New Testament, this book will be found much easier to handle than Josephus, and for general purposes it should be quite as valuable. DAVID R. BITZER.

JESUS THE SON OF GOD. *By B. W. Bacon.* Henry Holt & Co., New York City. $1.50. Pp. 152. Dr. Bacon (Yale) describes current trends in gospel criticism, notably form-study, and then discusses our records of Jesus under the captions, "What the Eye Saw" (Mark), "What the Ear Heard" (Q), and "What Entered into the Heart to Conceive" (John). He feels that Q was "a real gospel" which antedated and was sparingly used by Mark; that the feedings of the five thousand and of the four thousand are two reports of one great "parting repast" given by Jesus at the close of the Galilee ministry, in which "the miracle is easily traced to popular exaggeration"; that the sections of Mark and Luke which seem to describe Jesus' journey to Jerusalem are "simply a receptacle for unplaced material"; that the cleansing of the temple was a "coup d' etat" which gave him possession of the temple for several days, but which led inevitably to his "martyrdom". He feels that the dialogues in John are what some unknown Ephesian preacher thought Jesus "would have said, rather than what he did say"; "it was the habit of the time to use the form of dialogue as Plato had used it for Socrates, to set forth the inner sense of the teaching".

DAVID R. BITZER.

STUDIES IN MATTHEW. *By Benjamin W. Bacon.* Henry Holt & Co., New York. Pp. 525. $5.00. Dr. Bacon [Yale University] is well known to critical students of the New Testament documents. Many of the conclusions which he sets forth in this volume have been previously published in his other writings, and his attitude towards the New Testament literature is familiar to all. "Studies in Matthew" as a title is somewhat misleading. The book is made up, for the most part, of critical studies *about* the Gospel according to Matthew. It deals mainly with the literary and historical problems of higher criticism, and has but little practical value or interest for the non-technical reader. According to the author, our first Gospel was not written by the Apostle Matthew and had no connection with him. As a record of the life and teaching of Jesus it is "a report which is known to be inferior, a form adapted to the special beliefs and needs of later times". . . .

The Preamble (*i. e.*, chapters 1 and 2) is composed of material derived from the "Nazarene targum" (which is of course purely hypothetical) and the redactor (who is unknown). In these two chapters "we are dealing with Jewish development of an 'inter-

national' myth, whose ultimate roots are in Babylonia, but which Magian astrology spread to all regions of the eastern Mediterranean".

Following the general introduction the book contains a special introduction in which the Gospel is divided into a preamble and five books, followed by an epilogue. "Our survey of the epilogue," says the author, "confirms abundantly the conclusions previously reached. Mt. represents a late and degenerate type of synoptic tradition." After his analysis of the contents of the Gospel Dr. Bacon gives us his own translation of the text. The translation adds nothing to our understanding of the Greek: it follows closely that of Moffatt; and in places seems purposely misleading. In 1:16, for example, he follows Moffatt in ignoring the Greek text and making Joseph the father of Jesus.

The reader who is especially interested in the study of Gospel origins will find here a mass of material which represents years of patient and painstaking research; and with this mass of worthwhile material he will find also a rich fund of conjecture and hypothesis. The author writes with clarity and with dogmatic conviction; but in many places there is an amazing lack of convincing proof or argument. DONALD W. RICHARDSON.

CHRIST IN THE GOSPELS. *By B. S. Easton.* Charles Scribner's Sons, New York City. 1930. $1.75. Pp. 210. Dr. Easton is probably the greatest American interpreter of recent scholarship in the Gospels. The present volume is a series of lectures giving a brief summary of the field. He feels that the Synoptics are derived from three main sources: Mark, L, and the "Sayings" (Q and M combined). Previous to these documents, the materials existed in the form of saying-groups, parables, dialogues, miracle stories, and passion stories (listed in order of the value placed upon them and of the accuracy with which they were probably transmitted). The historical material of John is frequently influenced by theological considerations, and much of the style of the book has been derived from the use of Mandean sources, as suggested by comparison with the Ginza. The Russian version of Josephus contains many uncomplimentary references to Christianity which probably give a true picture of Jewish feeling, but not of the actual events. There was a large group of Pharisees which probably merited all that Jesus said against them, although they cannot be taken as representing the Jewish nation as a whole.

As for Jesus' own teaching, two systems of salvation are presented: on the one hand a man may be saved by childlike dependence on God, with humble endeavor to attain the divine standards—entirely independent of any personal relation with Jesus. On the other hand Jesus expected the immediate end of the world, in which,

especially as his own death became increasingly imminent, he taught that he and his followers would be God's agents, judging the world according to the standards which he had pronounced. This last teaching was accentuated by Jesus' consciousness of supernatural power during his life, and by the "resurrection visions" after his death, which "corresponded with no known psychological laws", and filled the beholders with "a sense of inexhaustible and invincible power"—which has been continuously available to those who have shared the faith of the disciples.

The book offers a rare combination of exhaustive scholarship, common sense, and genuine religion. It is both readable and worth reading.

DAVID R. BITZER.

GLIMPSES OF GRANDEUR. *By F. D. Adams.* Harper & Brothers, New York City. 1930. $2.00. Pp. 234. A re-telling in vivid pictorial style of a series of scenes from the Gospel of Mark. The author is himself closely acquainted with the Greek of this Gospel, or he is a close student of other writers (Moffatt) who are. Again and again he works in touches which must have come from the Greek—although it is done so gracefully that the uninformed reader would not recognize them as the results of scholarship.

The whole is a striking combination of Gospel research, modern psychology, and vivid imagination. In consequence, the method and most of the results can be commended most heartily. The discussions of devil-possession and of the miraculous feeding, as well as the very brief references to the resurrection, however, have suffered from the author's desire to avoid the miraculous.

The book is done in fine, expressive English, is easy to read, and is quite thought-provoking, even where it is most disappointing.

DAVID R. BITZER.

THE PURPOSE OF JESUS IN THE FIRST THREE GOSPELS. *By Campbell N. Moody, D. D.* Richard R. Smith, New York. 156 pages. In this volume the author takes issue with the "back to the Gospels" movement. He declares that it is "back to the Epistles we must assuredly come if we are to get true insight into the life, teaching and death of Jesus".

In the first three Gospels we have fragments of Jesus' public preaching dealing chiefly with Repentance, and fragments of his private teaching setting forth pictures of ideal conduct, immensely more severe and exacting than the Old Testament. It is only by union with Christ Himself that His standards are attainable, and to understand this we need to move beyond the Synoptics into the Fourth Gospel and the rest of the New Testament. Here we see

the purpose of Jesus realized—namely, to draw men to Himself and thereby bring them into the Kingdom of God.

The thread of argument is sometimes difficult to follow, but Dr. Moody sets us to asking questions about a great many things concerning which the modern answers are plainly insufficient.

DWIGHT M. CHALMERS.

THE AUTHORITY OF JESUS AND ITS FOUNDATION. *By Bertham Lee Woolf, Ph. D., M. A., B. Sc., B. D.* Richard R. Smith, New York. 1930. 301 pages. How did Jesus win his way? Why did men follow Him? By virtue of what authority did He command obedience? In a systematic and minute examination of the Gospels and Acts, Dr. Woolf seeks to answer these questions.

In the earlier sources (Q and Mark) the evidence is fairly clear that Jesus won His way as a prophet and as a man of unusual personal magnetism. In the later sources (M, L, and John) other elements enter in, but even in the Fourth Gospel the authority of Jesus is that of a prophet of immense personal charm. One cannot help but feel that the author dismisses too many passages as "doubtful", "unhistorical", "editorial additions", and "the result of Pauline influences". It is a bit disconcerting to learn that the Transfiguration is a "psychological projection" (page 93), the Lord's Supper, "questionable history" (page 96), the Triumphal Entry, "dubious" (page 110), Mark 14:62 is "Pauline" (page 106), and Matthew 11:28 is an editorial viewpoint" (page 146).

The later chapters are easier reading and deal largely with Jesus' authority in the New Testament church and the church of today. Their main thesis is that the authority of Jesus since the resurrection is founded on the voice of the historical record, appealing to our ethical and religious self, plus the immediate influence of the Risen Lord (page 284). In these last fifty pages Dr. Woolf displays an amazingly clear insight into the Personality of Jesus and His fundamental teaching. Each section will repay careful study. The conclusion reached is that ultimately the authority of Jesus is that of "person on living persons". We have found that "in Him is Life, and the Life is the light of men", and by virtue of this authority, Jesus continues to win His way.

DWIGHT M. CHALMERS.

THE SPLENDOR OF THE DAWN. *By John Oxenham.* Longmans, Green & Co., New York. Pp. 232. $2.00. A Roman youth, Cornelius Pudens Flaccus, chances to witness the crucifixion of Jesus and is profoundly affected by it and drawn into the circle of Christ's followers. Through his friendship with John Mark he comes to meet many of those who have been closest to the Master and are now at

the centre of the Christian movement. He himself witnesses many of the events of those stirring times. Now he writes to a friend in Rome the story of what he has seen and heard. It is largely a portrayal, in an intimate, human way, of the life of those earliest believers—how they felt about all that was taking place, and how they were led on to a clearer understanding and a bolder witness. The story is told simply, reverently, with literary skill and imagination. It lets us see the wonder, the perplexity, the faith, the enthusiasm, the devotion of the men and women who lived in the dawn of Christianity. JOSEPH DUNGLINSON.

QUIET TALKS ON THE BIBLE STORY. *By S. D. Gordon.* Fleming H. Revell Company, New York. Pp. 224. $1.25. After a brief chapter on "How the Bible Started and Grew", Dr. Gordon undertakes to set before us "The Story the Bible Tells". It is, our author says, the story of man's free choice, God's patience, and the final victory. Indeed, it is the history of one failure after another, and the glowing prophecy of the final triumph at Christ's second coming. Adam broke down; the Jewish nation broke down; the Christian church has broken down. The only hope is in Christ's appearing to set up a new order of things here on earth. In short, this book is a thoroughgoing premillennialist's reading of the Bible and of the religious history of the race. It is written in Dr. Gordon's well-known style—a style distinctively his own. It breathes the spirit of earnest Christian faith and devotion. JOSEPH DUNGLINSON.

CARDINAL CHARACTERS OF THE NEW TESTAMENT. *By Lawrence Otto Lineberger.* Dorrance & Co., Inc., Philadelphia. Pp. 233. $2.00. A good book on the characters of the Bible has always an interest of its own, for these characters belong to the ages. This is one of those good books that penetrates into the depths of some New Testament characters, and makes them live again for our instruction. I consider it an excellent work, containing much material of suggestive value. JOHN C. SILER.

CHURCH HISTORY.

PREPARING THE WAY FOR PAUL. *By Frederick M. Derwacter.* The Macmillan Company, New York City. Pp. 165. $1.75. A thorough and careful study of the Proselyte movement in late Judaism, an aggressive and extensive movement which failed to win the world (1) because it was too nationalistic; (2) because it lacked the mystery element, specifically the mystery of redemption. "The first great missionary religion" gave place to another, which following close upon it, reaped the harvest which it had so diligently sowed and watered." ERNEST TRICE THOMPSON.

THE GREEK FATHERS. *By James Marshall Campbell.* Longmans, Green & Co., New York City. Pp. 167. $1.75. This book is one in a series exhibiting "Our Debt to Greece and Rome". It sketches briefly the careers of the outstanding Greek Fathers and describes their influence on the western world. E. T. T.

PIONEERS OF CHRISTIAN THOUGHT. *By Frederick D. Kershner.* The Bobbs-Merrill Co., Indianapolis, Ind. Pp. 373. $3.00. Dr. Kershner has written an interesting book. Sixteen major figures from Philo to Ritshcl become living characters, standing out clearly against the background of their times, with their main contributions to Christian thought definitely indicated. And it is a book that needed to be written, a history of Christian thought in terms of biography. Unfortunately, however, the author cannot rid himself of his own theological prejudices, and he reads them oftentimes into his history, and into his interpretations. He interprets most sympathetically men like Marcion, Abelard, and Erasmus. But he misunderstands and misrepresents Athanasius (and the orthodox doctrine of the Trinity), Augustine (and the Augustinian theology), Anselm (and the substitutionary theory of the atonement) and others. Under the circumstances he is remarkably fair to Calvin. Theology, he thinks, has reached its highest level under Ritschl. The book will give one a readable, though one-sided, review of the most important figures, the most important developments in the field of Christian thought. E. T. T.

THE ROMANCE OF THE BOOK OF COMMON PRAYER. *By Francis G. Burgess.* Pp. 134. $1.50. THE TEACHING OF THE PRAYER BOOK. *By the Rev. Latta Griswold.* Pp. 101. $1.50. Both, Morehouse Publishing Co., Milwaukee, Wis. The first of these books gives us a brief history of the Prayer Book. The author regards the Book of Common Prayer as the priceless heritage of all English-speaking people. He shows how it is rooted in the history of Christendom, and how it preserves much of the best piety of the ages. Dr. Griswold declares that no other document or series of documents, save the Holy Scripture, can have for Anglicans the authority of the Prayer Book. He attempts in his book to set forth in logical order the main and broad outline of the teaching of this branch of the Church in the exact words of the Book of Common Prayer, holding that this is the best way to set forth the official teaching of the Church.

E. T. T.

THE RELIGIOUS BACKGROUND OF AMERICAN CULTURE. *By Thomas Cuming Hall.* Little, Brown & Co., Boston, Mass. Pp. 348. $3.00. Dr. Hall has written a book which throws new light upon the re-

ligious development of America and its influence upon American culture. The most important religious influence he holds has come not from the Puritans, but from the old English dissenting tradition that took its rise from John Wynclif. This was a much more radical type of Protestantism than that which developed under the leadership of Luther or Calvin. It persisted in England till the so-called Reformation under Henry VIII. It deliberately rejected nearly all that characterized the later Protestantism. It has remained true to its essential character in England, and even more in America.

Dr. Hall holds that this was the predominant religious influence both in New England and in Virginia. Here is the explanation why Presbyterianism was never established in New England, why Anglo-Catholicism never secured a real foothold in Virginia. He estimates the influence of the two latter movements, and that of Roman Catholicism (whose real contribution to American culture is still in the future), but deals more particularly with the history of the Dissenting Tradition down to the present time. Students of American history, and especially of American religious history, will find this book a real contribution to the rewriting of American history.

E. T. T.

THE PURITAN MIND. *By Herbert Wallace Schneider.* Henry Holt & Co., 1 Park Avenue, New York City. Pp. 301. The author might have entitled his book the disappearance, or the failure, or the transformation of the Puritan Mind. With a wealth of illustration, and in fine literary style, interspersed with challenging bits of philosophic reflection, he traces the decline and fall of the Puritan (Calvinistic) theology, with its accompanying idea of a Holy Commonwealth, in New England. Though writing generally in a kindly, detached tone his animus is seen in such expressions as 'Puritan incubus', and in such statements as: "After the American Revolution, and certainly after the French Revolution, it was idle to build a theology in terms of sovereignty, vindictive justice, and free grace. These concepts had become socially obsolete, and therefore Calvinism had no moral basis to which it could appeal." "Whenever sinners become convinced that they are instruments in the hand of God, elected to carry out His holy will, they lose their piety and begin doing good to others." In Dr. Schneider's estimation the Calvinistic theology is dead, the old Puritan ideal of a Holy Commonwealth is dangerous, the Puritan virtues however (which are not traditionally Christian), are as universal in morals as the Greek ideals are in art, and the essentials of Puritan piety, humility and tragedy in the face of the unscrutable ways of God, will never quite vanish from the earth.

The author has written a really brilliant book. He sees quite

plainly some of the weaknesses of Puritanism. We do not feel, however, that he altogether understands its strength. E. T. T.

PURITAN PRINCIPLES AND AMERICAN IDEALS. *By Henry Hallam Saunderson.* The Pilgrim Press, Boston, Mass. Pp. 255. $2.00. This is one of the books written in connection with the Massachusetts Tercentenary that deserves wide reading. Dr. Saunderson assumes a little too readily perhaps that all American ideals have been derived from Puritan principles. And he absolves the Puritans a little too freely from all the criticisms that have been leveled against them. Nonetheless he is right in insisting that the Puritans must be judged in connection with their times, and that when this is done they are generally to be found on the side of progress, rather than on the side of reaction. This book, while overly eulogistic, does set before us the underlying ideals of the Puritans, and remind us of our debt to these early American settlers. E. T. T.

CHURCH AND STATE IN MASSACHUSETTS, 1740-1833. *By Jacob C. Meyer, Western Reserve University.* Western Reserve University Press, Cleveland, Ohio. Pp. 276. Church and State were not finally separated in Massachusetts until 1833, fifty years after the Revolution. Dr. Meyer, in a carefully documented study, traces the relation between the two during the period 1740-1833, with especial interest in the attempts of various dissenting bodies to secure religious liberty. The Baptists, he thinks, deserve the most credit, but it was the Congregational-Unitarian split which insured its final accomplishment. E. T. T.

ALEXANDER CAMPBELL AND THE DISCIPLES. *By Jesse R. Kellems.* Richard R. Smith, Inc., New York City. Pp. 409. $3.50. The Disciples of Christ sprang from a movement for Christian unity begun by Thomas Campbell, an Irish Seceder Presbyterian minister, about 1809. Three years later his son, Alexander, was ordained, and took at once his father's place as leader of the movement, which he dominated until his death in 1866. This book, tracing briefly the rise of the Disciples, is given over mainly to an exposition and a defense of the Theology of Alexander Campbell; such as the evil of divisions, the restoration of ancient Christianity as its only cure, Bible names for Bible things, no human creeds or confessions; immersion as the form of baptism, conscious believers as the subjects of baptism, the necessity of baptism (immersion) for the remission of sins, the New Testament as the only rule of faith, the weekly observance of the Lord's Supper, the refusal to invite or to reject the non-immersed, the denial of total depravity, the insistence that faith precedes regeneration, the New Testament polity, a cross between Congrega-

tionalism and Presbyterianism, etc. Dr. Kellems is extravagant at times in his claims, and not always convincing in his arguments, and he carefully avoids any references to the Millenialism of Dr. Campbell (his date for the end of the world was 1866, the year of his death); nevertheless he sets before us the faith and a good deal of the passion of one of America's great religious leaders.

E. T. T.

MARY BAKER EDDY. A LIFE-SIZE PORTRAIT. *By Lyman P. Powell.* The Macmillan Company, New York. Pp. 364. $5.00. The publisher tells us that the author of this book is an Episcopal clergyman in regular standing and a writer of prominence, who had given twenty-five years to a type of study which would prepare him for dealing with his subject. The author himself claims that he was given every facility to prepare this book, including access to all of the unpublished material preserved by the First Church of Christ, Scientist, in Boston. After having recently read Dakin's "Mrs. Eddy" and H. A. L. Fisher's "Our New Religion", I hoped to find in Dr. Powell's book something that would answer the many questions raised by these others.

It appears, however, that Dr. Powell has not written an impartial biography, but has set himself to please those who commissioned him to assemble the material of this book. His first chapter reads very much like advertisements for patent medicine, for he quotes commendations of Mrs. Eddy by devout followers from all of the so-called higher walks of life, including explorers, marquises, viscounts, earls, educators, physicians, churchmen, moving picture stars. Every effort is made to connect Mrs. Eddy directly, or by inference, with the great of the world, and such names as Napoleon, John C. Calhoun, William James, Theodore Roosevelt and a host of others are curiously wrought into the fabric of the narrative.

Most amazing is the estimate which he places upon Mrs. Eddy, either directly or by quotations from others. From reading this book we would gain the impression that in addition to being "the greatest woman who ever lived upon this planet", she is also the Comforter promised in St. John, and the one "teacher who left nothing unsettled". It is somewhat interesting for those of us who have tried to read Mrs. Eddy's writings to discover that they are to stand as models of Twentieth Century style. Indeed, the author himself tells us that her editorials are comparable to those of Charles A. Dana, Horace Greeley and Lyman Abbot.

In addition to the irritation which one naturally feels at such palpable effort at praise in what pretends to be a serious biography, there is the disappointment in discovering that the author makes no serious attempt to answer the questions raised by Dakin, Fisher and others.

I believe that Mrs. Eddy deserves better than this at the hands of her friends. This is an adroit piece of propaganda for the simple-minded, but I do not think any intelligent person would take it seriously as a biography. BEN R. LACY, JR.

DOWIE: ANOINTED OF THE LORD. *By Arthur Newcomb.* The Century Company, New York. Pp. 403. $3.50. This is a book that will grip the attention of the reader and hold his interest to the end. It is a remarkable study of a strange character that in its combination of religion, fanaticism, and business insight made up one of the greatest mountebanks of recent times.

JOHN C. SILER.

G. CAMPBELL MORGAN. *By John Harries.* Fleming H. Revell Co., New York City. $2.50. Pp. 252. There is romance in the life of this English preacher. Reared in the straightened home of a Baptist preacher of the Puritan type, a home that early fell to the son to support; preaching in missions from his thirteenth year on, excepting the two years when his lips were sealed by doubts; receiving only a partial college course, beginning to teach school while yet a boy; rejected by the Wesleyan Conference when at twenty-four he applied for membership, and then, without Seminary training, shortly after flaming forth as one of the most compelling preachers of his generation; there is romance in that story!

I was at Northfield, Mass., in 1886 and well remember the sensation when Campbell Morgan preached his first sermon there, he a stranger, an Englishman of thirty-two. He won the ardent love and admiration of D. L. Moody. For several years he became the leader of the Northfield Conference Extension work, holding conferences all over the country, then back to England for a long time and most fruitful pastorate in the heart of London. During forty years preaching an average of over four hundred sermons a year; preaching in all lands.

Eleven years ago Dr. Morgan emigrated to America. Three of his sons are now ministers in our Southern Assembly, and the fourth was for a time a member of the Macon Presbytery, though at present in the Northern Assembly—yet their father is still in appearance, speech and manner, English of the English.

Dr. Campbell is the author of seventy books, many of them very valuable and widely circulated. This book, by Mr. Harries, tells an interesting story of large achievement, but as biography it leaves much to be desired. For instance:

1. There is no sort of story, or detail, of the training and experiences which served to develop Mr. Morgan's unique powers as

platform orator and spiritual leader. A veil of silence hides from you the very things you most want to know.

2. It seems not to have occurred to the author that Campbell Morgan had any of the faults, or weaknesses, that are common to men. He writes the story of a great preaching career, but the man who did the preaching is what is called "sublimated". His personality is lost in the mists of the high mountains, lost to our sight. We are told of mighty works, but are not introduced to the worker.

GEO. L. BITZER.

THE UNITED STATES LOOKS AT ITS CHURCHES. *By C. Luther Fry.* The Institute of Social and Religious Research, New York. Pp. 183. $2.50. This book draws for the first time certain important conclusions about American churches drawn from a study of the significant data collected by the Federal Census of 1926. The material is gathered in the main about eight questions: What proportion of Americans belong to church? To what denominations do they belong? How are churches geographically distributed? How rapidly are churches growing? Is the Sunday school declining? To what extent are ministers academically trained? What is the value of church property? How much do churches spend? The data, and the various tables which are available only in this volume, are of great importance to those who wish exact facts regarding the status of the Church in Amercia at the present time, as well as its significant trends. Among the significant facts that stand out are the fact that fifty-five adults out of every one hundred belong to the church; that five women are church members to each four men; that three out of every ten adult church members are Roman Catholics; that during the last ten years eighteen church bodies have been involved in mergers; that since 1906 the increase in the membership figures have kept pace almost exactly with the growth of the population; that the churches have been steadily losing ground in the great metropolitan centers; that the four bodies which have grown the most rapidly in the last twenty years are the Christian Scientists, the African Methodist Church, the Churches of Christ (non-progressive Disciples), and the Mormons; that the number of pupils in the Sunday school is only 15 per cent less than the number on the rolls of public schools, both elementary and secondary; that the pupils in Sunday school are equivalent to 44 per cent of the population under nineteen years of age; that the Presbyterian Church in the United States stands seventh in the percentage of its ministers having college and seminary training—below the Roman Catholic Church; that the increase since 1916 in the national income has been only two-thirds as rapid as the increase in annual church expenditures.

ERNEST TRICE THOMPSON.

CHARLESTON PAPERS: A RECORD OF THE CHURCH CONGRESS IN THE UNITED STATES ON ITS FIFTY-SIXTH ANNIVERSARY. A. D. MCMXXX. *With an Introduction by the General Secretary, Harold Adye Prichard.* Richard R. Smith, Inc., New York City. Pp. 220. $2.50. It is a matter of congratulation to our American Episcopal Church that it has maintained for fifty-six years a "Church Congress", for the free discussion of all matters affecting the doctrines, polity and working life of the Church, arranging its program so that each topic should be treated by more than one speaker representing the different points of view prevailing within the Church concerning the matter discussed, issuing at its close no "findings" and claiming no authority for any of its utterances beyond the extent to which these may commend themselves to the judgment of the general public. And then, at its fifty-sixth annual session, to put forth such a series of papers as those which form the contents of this volume, indicates that the Church, whatever fault we may find with it otherwise, is not a decadent Church intellectually.

These papers deal with such widely divergent themes as the Church's attitude towards Marriage and Divorce, the Church's Social Mission, the Source of Authority in Religion and Morals, Divine Providence in the light of modern science, the Holy Communion and the Historic Episcopate in relation to Church unity. All the papers, without exception, are able and interesting, but the last two mentioned are the ones that especially enlisted the interest of the writer of this review.

On the Holy Communion one of the writers presents the view of the Lord's table as an "*altar*", and the ritual as "an instrument of sacramental grace by which the communicant receives the refreshing of his soul by the Body and Blood of Christ, as His body is refreshed by the bread and wine". In his own mind the writer stops short of the idea of Transubstantiation, which, however, seems to us the necessary logical implication of all sacerdotal and sacramentarian views of this subject, whether held by Roman Catholics, Anglo-Catholics or mere High Churchmen in the Episcopal Church.

The other paper on this topic sets forth, and very beautifully, the view to which any Presbyterian could subscribe, and which, one would fain hope, represents the view of a great majority of the rank and file of the Church. Certainly this would be true of the Episcopal Church in Virginia.

We wish every reader of this magazine might read the two essays on Episcopal Ordination and Church Unity. One of them sets forth in beautiful spirit and attractive style, and with all the naiveté possible, the position of a divinely ordained Episcopacy, coming down by a sort of miraculous succession from the Apostles, outside of the range of which there may be all kinds of bands of good people doing

all kinds of good things, even saving instrumentally multitudes of human souls and achieving other kinds of "spiritual" results, but never doing anything that the Church, organized after the divine plan, can look upon as "regular" or "valid". We are sorry for those high Anglicans holding this attitude towards all us "dissenters" who could not induce the Head of the Church, from which their Orders originally came, to acknowledge them as "valid". To secure that acknowledgment they will have to go back and suffer themselves to be once more enfolded in the arms of the Mother Church.

And now we have left ourselves little space to comment on the other paper on this topic, by Rev. Samuel S. Marquis, D. D., rector Christ Church, Clearbrook, Mich. It is about the most complete, eloquent and witty refutation we have ever seen, not excepting the one to be found in Macaulay's essay on Gladstone, of the Episcopal system as an exclusive divine order, handed down by succession from the Apostles. He endorses fully the position of Canon Streeter in his book, *The Primitive Church*, that there were diversities of organization in different parts of the Primitive Church, determined by local influences, which did not at all interfere with the unity of the Church which was everywhere recognized as existing in that day. Canon Streeter regards the final attainment of uniformity in the form of monarchical episcopacy as a development, "and for those times, perhaps, a necessary development". Taking up this idea, Dr. Marquis points out other developments also that have taken place in the course of Church history.

Finally he gives this advice to the authorities of his own Church, which, until they heed it, there can never be any plan of Church unity devised in which they will be included; namely, "I would suggest as the first step toward a true Christian unity that we extend to the laity and clergy of other Churches those courtesies and privileges which men, claiming membership in a common brotherhood, should extend to one another. * * * I would advise going to the extent of practicing that higher lawlessness which *prophets* in all ages have used *to overcome priestly inertia*, and in breaking down those ecclesiastical restrictions which limit the free action of the Spirit of God."

May the tribe of this writer increase in the Church he represents.

S. A. CHESTER.

THE CHRISTIAN LIFE.

THE MASTER OF MEN: QUOTABLE POEMS ABOUT JESUS. *Compiled by Thomas Curtis Clark.* Richard R. Smith, Inc., New York. Pp. 243. $2.00. This attractive anthology of poems about the Master is a splendid contribution to a minister's library. While many of

the poems are subjective in their interpretation of Christ and many are marked by mystical fancy, a large segment of the book shows the deeper penetration of the spirits who really know Him. There are striking poems from such masters as Oxenham, Studdert Kennedy, the sunlit Sidney Lanier, and the soul-radiant Elizabeth Barrett Browning. There is a wide range of attitude among the authors quoted, and this demands discriminating selection for effective use. Most of the poems are brief and pointed, and Mr. Clark has given great thought and care to his selection. Eschewing poems that are banal and unworthy, he has pitched the note of this collection on a high literary level.

Quotable poems that illumine the thought, underscore the truth, and sing the message into the hearts that hunger, are a matchless ally for the preacher of the Gospel. Such will be found among those presented in this book in sufficient quantity and of fine enough quality to make it a strong desk companion for every minister of the Word. SAMUEL M. GLASGOW.

SOME LIVING ISSUES. *By Robert E. Speer.* Fleming H. Revell Company, New York. Pp. 280. $2.50. "Half of these chapters deal with the Person and significance of our Lord Jesus Christ and his life and work; the other half with a few practical issues in the life and work of the Church." Thus the author summarizes this book in his Foreword. The first part of the book deals with such subjects as: The Deity of Christ, the Virgin Birth, the Atonement, the Resurrection of Christ, and the Place of Christ in the World Today. In the discussion of the above questions the author takes what we would call the orthodox view, and discusses the subjects in a masterly yet popular way. The minister will find many helpful suggestions in these chapters for himself and for his sermons. The layman who is interested in these subjects will find that the author has put his discussion in a popular and interesting form.

The second part of the book discusses such questions as: The Limits of Tolerance, The Legitimacy of Prayer, The Christian View of Marriage and Divorce, The Equality of Women in the Church, Christian Ideals of Education, The Abiding Basis of Christian Missions, and The Returning Jesus. You will observe that all of these are living issues.

Sometimes a reviewer finds it irksome to read a book and does it under compulsion. It was not so with this book. It gripped and held me from beginning to end.

You will find this a helpful book. WALTER L. LINGLE.

CHRISTIAN ETHICS AND MODERN PROBLEMS. *By W. R. Inge.* G. P. Putnam Sons, New York. 420 pages, with index. Stimulating,

wide-ranging, forward-looking, brilliantly analytical, sanely constructive, this book should be read by as many of our people as can buy or borrow it. From the nature of the subject, the treatment covers a very wide range of topics, and does not lend itself to detailed review in a limited space. The Dean's discussions include a study of the ethics of Jesus and of Paul, monasticism and asceticism, the temporal ambitions and organization of the Roman Church, the Inquisition, the Reformation, Calvinism, the relation between science and religion, labor conditions, party politics, problems of population, the feminist movement, the problem of war, sex problems, suicide and aesthetics. And this is not all. Naturally one man who takes so many matters into consideration can hardly be always right. But the book is readable and quotable throughout. It is the Dean's aphoristic and trenchant style, not unlike Bernard Shaw's, which makes him quoted even by the "Pathfinder", and tempts the reviewer to let the Dean speak for himself. For example, from the many marked passages in the copy at hand:

"Belief in heaven is never very seriously held when its dread counterpart is rejected. . . . In the spiritual warfare there is no exemption for those over fifty. . . . A lower religion has always an immense advantage over a higher, because the appeal of religion to the vulgar usually succeeds in proportion to the positiveness of its assertions and the crudity of its symbols.. . . No Church ever goes into politics without coming out badly smirched. . . . Eugenics is a religion, and its name is Christianity. . . . We continue to execute murderers, using the minimum of physical cruelty and the maximum of moral cruelty. . . . Calvinism is the most masculine type that Christianity has assumed. . . . Religion without tears is not Christianity. . . . There is no promise and no expectation that true Christians will ever be more than a minority. The only way for a Church to become powerful and popular is to make unholy alliances, and to cajole or terrify the irreligious." Nevertheless, the Dean closes his book with the expressed faith that the "candle lighted in Palestine" will never be put out.

KENNETH J. FOREMAN.

THE SOCIAL TEACHINGS OF THE CHURCH. *By W. R. Inge.* 111 pages. The Abingdon Press, New York City. $1.00. Taking as his theme the fact that Christ came to preach a Gospel of spiritual redemption rather than social reform, Dean Inge shows that from the heart comes all that defiles or exalts character; that hard-heartedness, hypocrisy and calculating worldliness were the sins that Christ gave most attention to. We agree with Dean Inge that "every citizen has a duty to try to form an intelligent opinion on social questions and a right to express that opinion and to persuade others

to adopt it", and that our chief business is with the inside, not the outside, of the cup; with the building of character, not with the external conditions primarily; that while the Church may well take her stand in such questions as peace, prohibition, Russian persecution; on the other hand, a partisan political alignment with any party will hurt the influence of the Church. This does not mean that the Church has not a wonderful opportunity and solemn obligation in the present industrial and business-controlled society. It does mean that the Church has as her chief duty the regeneration of the individual that, as Dean Inge says, "an externalized and secularized Christinity is without salt or savor or dynamic to regenerate the world". The author of this book has been called the "Gloomy Dean". There's nothing gloomy about this square facing of the facts, but everything to inspire to conquest for Christ. The book is a thought-provoking contribution to the present industrial problem as faced by the American Church.

ROSWELL C. LONG.

ADVENTURES IN MONEY RAISING. *By Cornelius M. Steffens and Paul P. Faris.* The Macmillan Company, New York. Pp. 278. This is an inspiring book for a college president. Looked at from one point of view, it is the story of Dubuque University in Iowa. Looked at from another angle, it is the story of the life-work of Dr. Cornelius M. Steffens, President-Emeritus of Dubuque. Either story is fascinating; the two put together are doubly so. The purpose of the book is to show how the money was raised for a great institution, which had very little in 1902 and now has property valued at $1,000,000 and an endowment of $750,000. The greater part of the money was raised by one man, Dr. Cornelius M. Steffens. The story should show other college presidents and officials' methods of raising money and give them the inspiration to undertake the task.

WALTER L. LINGLE.

THE FISHERMEN'S SAINT. *Sir Winfred Grenfell.* Charles Scribner's Sons. Pp. 56. $1.00. The contents of this little book embrace an address delivered by Sir Winfred Grenfell on the occasion of his installation as rector of St. Andrew's University in November, 1929. The "Labrador Doctor" chose as his theme, "The Courageous and Adventurous Life'. His remarks were based upon the life of Andrew, the fisherman's saint. Through the exercise of faith and courage Sir Winfred shows how this simple fisherman became a world hero. The author is convinced that the man who dares to achieve in life would do well to pattern his life after this patron saint of fishermen. Dr. Grenfell illustrates his theme with a number of personal experiences with the Labrador folk, thus giving more charm to his address.

WM. V. GARDNER.

GIRLS WHO MADE GOOD. *Winifred and Francis Kirkland.* Richard R. Smith, New York City. 1930. Pp. 120. $1.00. Here are a group of short stories of the life and the work of fifteen women who have attained a degree of distinction. Florence Nightingale, Jane Addams, Lady Astor and Mary Slessor are some of these women. In each instance the authors show the heroic traits of these characters and the distinct deeds done by them. It is an excellent book to recommend to girls between the age of twelve and sixteen. The easy style and numerous illustrations makes the volume most readable. WM. V. GARDNER.

THE GREAT UNITIES. *By John Macbeath.* Fleming H. Revell, New York. 110 pages. $1.25. There are four great unities suggested by the author in this book. 1—One World. The task of the Church is world conquest.

2—One Gospel. Christianity refuses to take its place as one of the world's accepted and tolerated religions.

3—One Kingdom. The history of the world tends increasingly to become one history, the history of the Kingdom of God. The one permanent force in this world is righteousness and that is the crowning characteristic and attribute of the Kingdom of God.

4—One Imperative. The operations of the Gospel upon the world are designed to establish the Kingdom of God. God needs human service and there is Divine dependence on the human instrument in God's plan of propagating the Gospel. It behooves every Christian to make the world's need our personal care. JAMES L. FOWLE.

THE ENLARGEMENT OF PERSONALITY. *By J. H. Denison.* Chas. Scribner's Sons. 340 pages. $3.50. A psychology constructed on the hypothesis that people behave as they do because of the picture of themselves which they have formed. The book is very interestingly written and the material as presented is impressive. One reading the book will probably find his thinking affected by it. It is suggestive, not only for thinking, but for many aspects of daily life.

No effort to construct a psychology around a single thesis has been successful; "behaviorism" is the glaring example of the defect of such a method. But each new or fresh emphasis has something to contribute, and Denison's "picture which one has of himself" will be found fruitful in the practical matter of dealing with people.

The book is marred at places by too-sweeping statements. In the first half or more of the book, the author apparently writes with little respect for Christianity. But in the course of his study he traveled to the South Sea Islands in search of material. He found there such striking examples of the transformation of personality under the influence of the Gospel and the missionaries, that the tone

of the latter part changes; and in places we have nothing short of an apologetic for the Christian religion. L. J. SHERRILL.

RELIGION IN LIFE ADJUSTMENTS. *By S. N. Stevens.* The Abingdon Press, New York City. 147 pages. $1.50. An essay on the use of religion in integrating personality. Any book directed toward this end is welcome; for there are few needs more urgent that the need for suggestion of ways in which we may more effectively use the resources of the Christian religion in unifying the torn, raveled strands of life into one strong cable. The minister will find many suggestive things in the fourth, fifth and sixth chapters. Especially striking are some of the passages relating to prayer, and its value in healing broken lives. L. J. SHERRILL.

SOLVING LIFE'S EVERYDAY PROBLEMS. *By James Gordon Gilkey.* The Macmillan Company, New York. Pp. 233. $1.75. This is one of those good books for everybody, and one that will help everybody who reads it. Dr. Gilkey has made a contribution to human life in this book for which many will rise up and call him blessed. It is a book for young and old. Here are some of the problems: "Working Without a Sense of Strain", "Keeping Life Reasonably Simple", "Learning to Forget", "Taking Second Place Gracefully", "Taking Criticism in the Right Way", "Staying Young as One Grows Old". It is such soul-racking problems as these that the distinguished author treats in a most helpful and impressive way. Amid the strain of our lives we need just such books as this one to send us on our way joyfully and with added courage. I want to commend this book to everybody; yea, I want everybody to read it. JOHN C. SILER.

CHRIST AND CULTURE. *By William Chalmers Covert, D. D.* Richard R. Smith, Inc. $1.00. Pp. 91. This little book gives the lectures delivered at Columbia Theological Seminary, Decatur, Ga., on the Thomas F. Smyth Foundation, in March, 1930. Dr. Covert is General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A. He reveals an intimate acquaintance with the modern situation and is very emphatic in his insistence that Christ is essential to the highest culture. Christ, he says, "must be presented to the sophisticated leaders of our non-theistic culture in all that makes for human happiness, moral stability, and permanent racial progress".

The book points out our modern perils and strikes a note of warning and reassurance which much needs to be struck in our day. Young ministers will find in it inspiration and guidance and all readers will find it helpful. T. E. GOUWENS.

RELIGIOUS EDUCATION OF ADULTS. *By W. E. Raffety.* Fleming H. Revell Co., New York City. 1930. 214 pages. $1.50. Dr. Raffety writes with the purpose of providing a "manual" for leaders of adults in the church school. It is the familiar book of suggestions for adult classes, done in the style of the county Sunday-school convention. There are many practical suggestions for one with the patience to sift them out. L. J. SHERRILL.

HOMILETICS.

SPEAKING IN PUBLIC. *By Arthur Stevens Phelps.* 232 pages. $2.00 net. Richard R. Smith, New York. Here is a book that reminds one quite strikingly of that racy volume of Dean Brown, of Yale, on "The Art of Preaching", this being another way of saying that the book now under review holds the reader's interest throughout. The Importance of Public Speaking and Its Place in Modern Life, the Speaker Himself and His Relation to His Audience, the Material Setting, Audiences and Their Ways, the Voice, the "Holy Tone" in which some ministers indulge, Manner and Mannerisms, Platform Magnetism, Diction, Subjects and Treatment, Illustration, Unity, Progress, Brevity, Extempore Speaking, After-Dinner Speaking and Lecturing, Gesticulation and Dramatic Action, and the Crowning Gift, are chapter-titles indicating the rich contents of a book that will be helpful to all public speakers, but especially so to ministers. J. GRAY MCALLISTER.

GREAT THEMES OF THE CHRISTIAN FAITH. *Arranged by Charles W. Ferguson.* Richard R. Smith, Inc., New York. 1930. Pp. 204. $2.00. There must be a revival of interest on the part of ministers in printed sermons. There is certainly of late a flood of such books, and especially of sermon anthologies. These sermons are selected for their great and positive themes. Most of the preachers are conservatives, some are liberals, all have a positive message. It is a worthwhile book and an especially good sermon collection to offer to a layman. J. J. MURRAY.

INTERVIEWING GOD. *By John Franklin Troupe.* Fleming H. Revell Co., New York City. $1.50. Pp. 192. Under the striking title of "Interviewing God" the author has given us a series of very interesting addresses. Especially worthy of mention are those with the following headings: Comradeship, in which he stresses the spiritual and psychic value of collective church worship; the Great Infection, in which he treats of the gravity of sin, both to the individual and to society; Vicarious Friendship, which discusses the atonement as a renewing of the friendship between God and man; Approaching God,

which goes into the very vital subject of prayer. The style is interesting. The method of treatment is popular; and yet the author shows a wide acquaintance with modern trends of religious thought. This is a worthwhile book. CECIL V. CRABB.

THE ADVENTURE OF THE HEREAFTER. *By William Edward Biederwolf.* Richard R. Smith, New York. Pp. 176. $1.50. Ten evangelistic addresses on the future life. They hold the reader's interest. JOSEPH DUNGLINSON.

THE LIGHT SHINES THROUGH: MESSAGES OF CONSOLATION. The Abingdon Press, New York. Pp. 204. $1.50. Nineteen sermons by as many ministers who were selected because of the exceptional helpfulness of their ministry to the sorrowing. The general average of merit is high, and the tone and spirit of all the chapters is tenterly sympathetic and consoling. For the bereaved, and for those whose office it is to comfort the sorrowing, this will prove a helpful volume. J. D.

LIBERATION. *By Stanley Alfred Mellor.* Richard R. Smith, Inc., New York. The author of this book was one of the successors of the famous James Martineau in the Hope Street Church, Liverpool. It consists of seven addresses on *The Ideal and Problem of Liberty*, followed by thirty others on various subjects more or less related to the opening theme. There are many things in the book which we as orthodox Presbyterians cannot agree. But we may find suggestions that stab our minds awake. R. F. CAMPBELL.

HOMELY HOMILIES. *By Rev. W. T. Green, D. D.* Richard R. Smith, New York. 147 pages. $1.50. Dr. Green gives us in this book fifty short sermons which are suggested as anecdotes or might be used for preaching to the children. These little messages live. JAMES L. FOWLE.

THE KEYSTONE OF CHRISTIANITY. *By Gerald B. Winrod.* Fleming H. Revell Company, New York. Pp. 138. $1.25. This little book contains six discourses that ring true to the fundamentals of the Christian faith. It is written in a popular style and makes easy reading. It will prove to be a helpful devotional book. JOHN C. SILER.

CHRISTIANITY IN ACTION. *By John Timothy Stone, D. D.* W. A. Wilde Co., Boston. Pp. 222. $1.50. We have here eighty-six sketches from life and nature made by the author in odd moments as he passed along his way with open eyes and ears. They will be found

useful as ready-made illustrations for sermons, but still more useful as suggesting how the preacher may gather illustrations at first hand from "the common round, the daily task". R. F. CAMPBELL.

TWO YEARS OF SUNDAY NIGHTS. *By Roy L. Smith.* The Abingdon Press, New York. 280 pages. $2.00. Dr. Roy L. Smith is pastor of the Simpson Methodist Episcopal Church of Minneapolis. He has been remarkably successful in building up a Sunday evening congregation. In this book he tells us how he does it.

His Sunday evening services are carefully planned with striking originality and show almost exhaustless resourcefulness on the part of the pastor. The author outlines his Sunday night programs for two years. Each service had a theme around which the whole program was built. In the development of these themes the music, sermon, reading, anthems and Scripture all emphasized the central thought. The author gave much attention to music and in working out the musical program great care was taken to select hymns and anthems that would be appropriate. In the book these musical programs are given in detail. The author makes mention of the eye-gate for religious worship and instruction. Beautiful tableaux of Biblical scenes and pageants illustrating the theme of the service were frequently used. Another device which gave variety to these services was the use of various lighting effects, colored lights, soft lights and the spotlight. In presenting these different themes the desired effect was ofttimes produced by costuming, not on the part of the preacher, but on the part of those who depicted the theme to the eye.

This is not a book of theories, but an explanation of things done. The Sunday evening problem in this day of the radio and the automobile is increasingly difficult. The methods suggested have sufficient action to compete with the automobile and to surpass the ear entertainment of the radio. JAMES L. FOWLE.

CHURCH AND NEWSPAPER. *By William Bernard Norton.* 271 pages. The Macmillan Publishing Company, New York. $2.50. This book avows, and fulfills, as its laudable purpose "to help ministers and church laymen to understand better the daily newspaper, and learn how to obtain more and better publicity". Dr. Daniel A. Poling writes the introduction to the book. The book will be of especial help to young people, editors, reporters of daily newspapers, and ministers. ROSWELL C. LONG.

MISSIONS.

THE INTERNATIONAL ASPECT OF THE MISSIONARY MOVEMENT IN CHINA. *By Chao-Kwang Wu, Ph. D.* The Johns Hopkins Press. Pp. 247 plus 34 pages of appendices and bibliography. Price $2.50. The ordinary Chinese non-Christian Nationalist is obsessed with the idea that the Christian Missionary Movement has political implications and that it is inextricably bound up with western imperialistic aims. In treaties made between China and western governments since 1858 there were inserted so-called toleration articles, which stipulate in general that those who profess and teach the doctrines of the Christian religion shall not be persecuted on account of their faith; and that citizens of the signatory powers who peaceably teach and practice the principles of Christianity shall not be interfered with or molested. The Chinese for centuries have wanted no intercourse with "outside barbarians". They are traditionally anti-foreign, and the right to propagate the Christian religion is only one of the many articles which they have objected to in the treaties that in practically every instance were forced upon them. During the last few years, however, largely under the influence of the anti-religious propaganda of Russian origin, a few of the Chinese leaders and many of the youthful would-be intellectuals have attacked Christianity as a foreign religion with imperialistic designs; and the missionaries have been berated by them as the representatives of imperialistic powers. Many of the more thoughtful and well-informed among the Chinese have deprecated this attempt to treat the missionary movement as an international political issue; and have expressed the conviction that it is a futile attempt to blame foreigners for China's own internal ills, ills which so far they have proven impotent to solve.

Dr. Wu is an ardent nationalist, but he writes with more restraint, with far less display of anti-foreign prejudice and anti-Christian passion than do some of the professional propagandists. His book is well worth a careful and thoughtful reading. He discusses the legal rights of missionaries; the control and protection of missionaries; international complications which have arisen because of the presence of the missionaries in China; and the legal status of missionaries and their political influence. He admits that the United States Government, for example, has the policy of protecting missionaries in China, not because they are missionaries, but because they are American citizens; and that the same protection is accorded the missionary and the merchant. He admits also that in recent years the missionaries have manifested their desire for the abolition of the toleration clauses in the treaties; and have fre-

quently expressed their wish that no form of military pressure be used to protect their lives or their property.

Mr. Wu is, on the whole, quite fair in his statement of the prevailing missionary attitude with reference to China's nationalistic aspirations and her objection to unilateral treaties. He is, however, either ill-informed or intentionally misleading in his statements with reference to the Nanking incident of March, 1927 (pages 189-190). In his chapter on the political influence of the missionary he pays a well-deserved tribute of praise to some of the missionaries for the inestimable services which they have rendered to China in her intercourse with other nations. His conclusion is that in the name of Christianity "many foreign aggressions have been committed upon China". "The obstacles to the progress of the Christian movement are many and deep-seated"—a fact of which every missionary has been acutely conscious, from Francis Xavier down to the most recent missionary recruit. "Christianity," he says, "should adapt itself to local environment." . . . "Besides being confronted with the spirit of nationalism in China, the missionaries at present are being confronted with a great tide of rationalism." . . . "The writer is of the opinion that until Christianity is stripped of its western elements and has become naturalized, so to speak, it cannot obtain a grip upon China." These and many other of his conclusions are expressed in terms borrowed from current missionary phraseology and express commonplaces of the present missionary consciousness. "As to the future of the missionary movement in China," the author concludes, "one can only speculate. It can be said, however, with assurance that it is inextricably linked up with the settlement of such outstanding problems as the abolition of extraterritoriality, the establishment of complete tariff autonomy, and the retrocession of foreign settlements and concessions." There are probably no missionaries who do not sympathize with the Chinese in their desire for the settlement of these irritating questions; and who do not hope for the hastening of the day when the people of China will have a government which will make their equitable settlement possible. At the same time, however, there are very few missionaries whose faith in Christ and His cause is so weak as to lead them to believe that the success of that cause is dependent upon any solution of purely political problems.

DONALD W. RICHARDSON.

THE PREACHER AND HIS MISSIONARY MESSAGE. *By S. J. Corey.* The Cokesbury Press, Nashville, Tenn. Pp. 221. $1.50. A book on missions expressly for preachers. The inspiration for the book came out of the Jerusalem Conference. For ministers who have not read the report of that great meeting that looms ever larger as it recedes from us, this book, by one who has served one of the great mis-

sion boards for a quarter of a century, will give the inspiration so much needed for a new proclamation of foreign missions.

There is here, too, a clear word about the non-Christian religions. Some have honestly feared that a rising appreciation of them might lead to a synchretism, in which Christianity would be lost. "Our message is Jesus Christ," is the opening statement of Jerusalem. He is enough. He alone is enough.

All pastors should have Dr. Corey's book. And obey its chief injunction—namely, buy and bathe your soul in the report of the Jerusalem Conference and preach its great message.

CHARLES H. PRATT.

DIANA'S INDIAN DIARY. *By Isabel B. Rose.* Richard R. Smith, Inc., New York City. Pp. 221. $1.50. One of the sweetest, most tenderly human stories ever written from a mission field. It breathes the very atmosphere of India. Speaking of the influence of the Somaj Movement, the author notes how near to Christ many of India's people are. Keshub Chunder Sen, who was the leader of the Brahmo Somaj, said, "O Europe, sectarian and sensual, return to its scabbard the sword of thy narrow-minded faith. Enter, let us be one in Christ." All that is fair and beauteous, the forbearance of Hindu Asia, the keen truth of Islam, the charity of Buddhism, all that is holy in Christ, is here. Anyone can see India who will read here. Few can read without loving both India and India's Saviour better.

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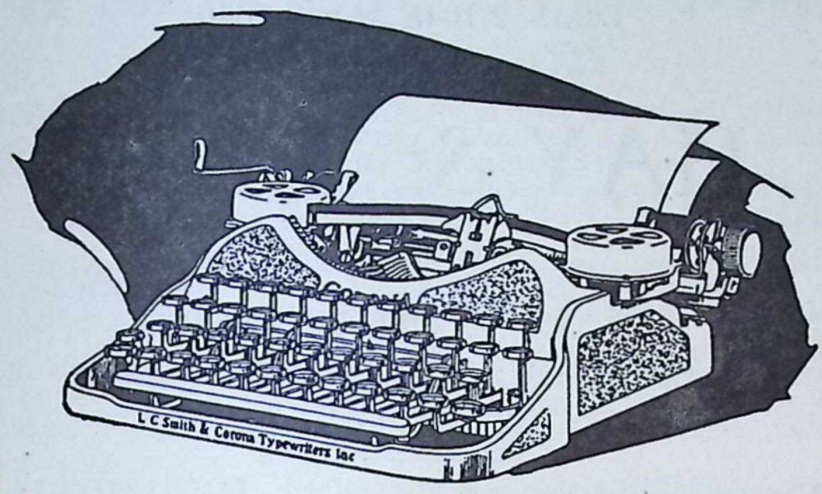

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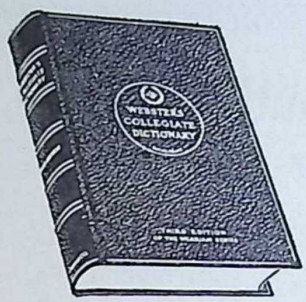

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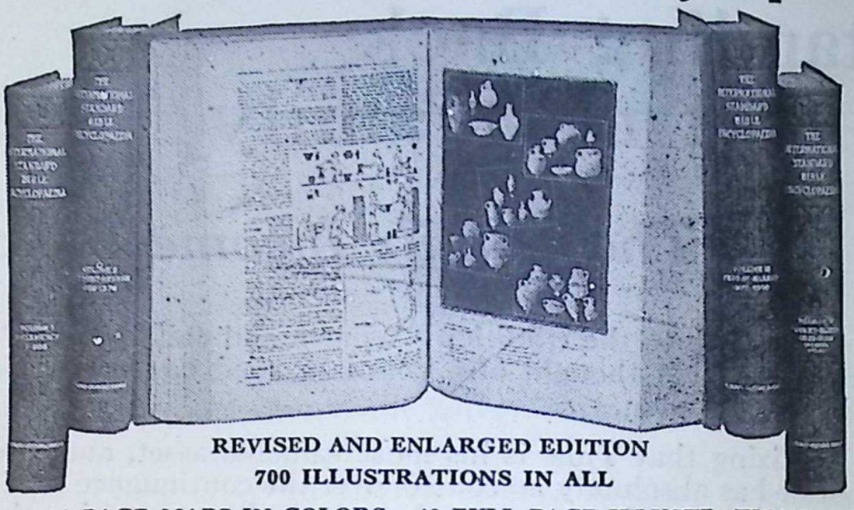

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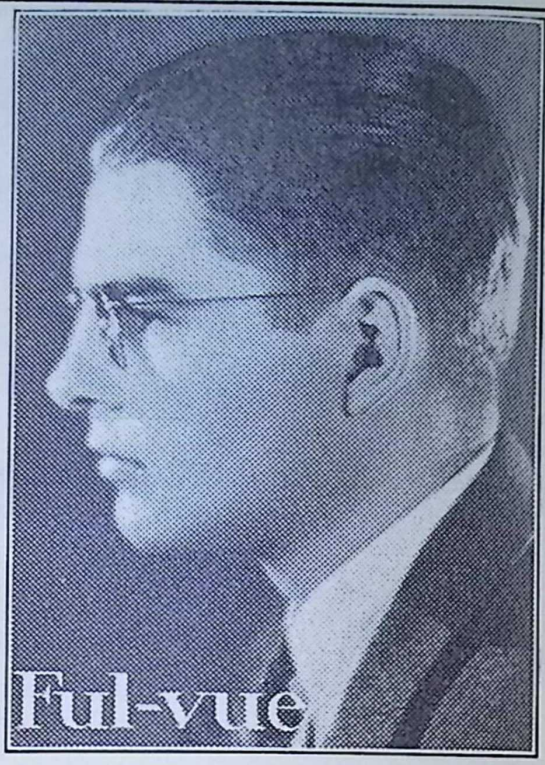

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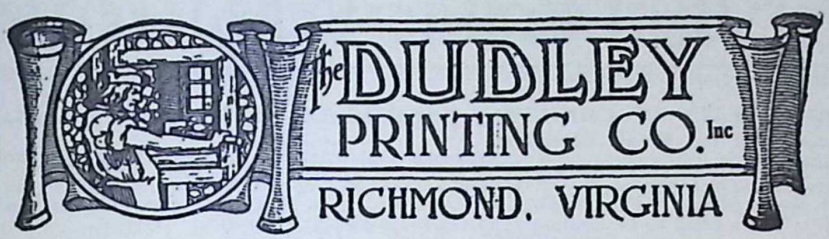

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UNION SEMINARY REVIEW

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EDITORIAL NOTES.

The Quarterly Register.

The "Quarterly Register", edited by Rev. W. H. Hamilton, 44 Queen Street, Edinburgh, Scotland, is the official publication of the Alliance of Reformed Churches throughout the world holding the Presbyterian System. This organization is popularly known as the "Pan-Presbyterian Alliance", of which the Southern Presbyterian Church is a member. The "Quarterly Register" is a valuable publication, carrying news items from all the Reformed Churches of the world holding the Presbyterian System. The last issue (February) is of special interest. It contains two articles by Dr. Hesse, of Elberfeld, Germany, and Dr. Paul, of Belfast, Ireland, on the general subject of Calvinism in the modern world. The subscription to the "Quarterly Register" is only fifty cents per year. It is a most valuable magazine and deserves to be taken by a large number of the ministers in the Southern Presbyterian Church. Subscriptions may be sent to Rev. W. H. Hamilton, 44 Queen Street, Edinburgh, Scotland.

Open Forum.

Our three Church papers—"The Presbyterian of the South", "The Christian Observer" and "The Presbyterian Standard"—have inaugurated an open forum in which they permit discussions of current topics from different points of view. The open forum is a valuable feature, provided it is carefully and judiciously controlled. Articles of a personal nature, imputing motives or charging heretical views without sufficient foundation, also discussions of a violent nature,

should be rigidly excluded. Inaccuracy, exaggeration, misleading statements, misrepresentation, false imputations of meanings and motives, calling opprobrious names, and all modes and degrees of untruth should be excluded from the "Open Forum" as unethical and gravely wrong. We owe it to ourselves, to our fellow men, and to the truth itself to be strictly honest and honorable, candid and courteous, just and fair in all our discussions with those who differ from us. For some years the UNION SEMINARY REVIEW had called itself an open forum. The REVIEW is the only theological quarterly in the bounds of our Church. It should allow discussions of important topics from differing points of view. The editor has tried to exclude all discussions that would impair vital matters of faith. At the same time he has endeavored to keep its pages open to all able articles, even when the views of the contributors have been contrary to the opinion of the editor or Union Seminary or the faculty. Every issue of the REVIEW carries a statement to the effect that the contributor is solely responsible for the views expressed in his article and that neither the Seminary, nor the faculty, nor the editor is to be held responsible for the views or opinions expressed by the contributor. Although called the "Union Seminary" REVIEW, it has tried to be a theological quarterly for our whole Southern Presbyterian Church. It is published by the Magazine Association, which is composed of the students and professors of the Seminary. The Association elects the editorial staff. See page 323 for a statement of the aims and purposes of the REVIEW. The Presbyterian Church claims to emphasize education, scholarship, and tolerance. Surely we should allow in our only theological quarterly full and frank discussion of live theological and ecclesiastical topics, even when the views expressed are contrary to the views of the Seminary professors.

In the last issue (January) of the REVIEW there was an article by Dr. Ernest Trice Thompson on the subject, "Is the Northern Church Theologically Sound?" Many letters have come from all parts of the country, some in praise and some in condemnation of Dr. Thompson's article. Opinion is divided in the Southern Church as to the theological soundness

of the Northern Church. Rev. Mark A. Matthews, who was once in the Southern Church, but for many years has been in the Northern Church and is himself a strict fundamentalist, declares that the Northern Church "is sound to the core" and "is ninety-eight per cent orthodox". (*The Baptist Fundamentalist,* July, 1927.) The purpose of Dr. Thompson's article was to show that, judging from the official acts and deliverances of the Northern Church, there is no warrant for saying that the Church is unsound theologically. The REVIEW is neither for nor against union with the Northern Church. Its pages are open to discussions on either side. The editor will gladly publish any reply to Dr. Thompson which he considers worthy of publication.

Inspiration of the Scriptures.

In the April, 1930, REVIEW Professor Kenneth J. Foreman, of Davidson College, N. C., wrote an article on "The Composition of Scripture". In the January, 1931, REVIEW Dr. J. P. Robertson, of Memphis, Tenn., challenged some of the views and positions which Professor Foreman had advocated. Quite a number of communications have come in, some siding with Professor Foreman and others championing Dr. Robertson's views. These communications reveal the fact that our Church is divided on these questions. Not wishing to make the REVIEW a journal of controversy, the editor hesitated some time before publishing any of these communications. But he feels that it would not be fair to suppress them all. Accordingly, he has decided to publish one from Rev. Michael Mar Yosip, Temple, Texas. Mr. Mar Yosip writes in a Christian spirit. He is evidently very much in earnest and thinks the question involves a very serious matter which our Southern Presbyterian Church is bound to face. Mr. Mar Yosip quotes views on inspiration from some of the most distinguished Presbyterian scholars in the world. The REVIEW here states that it is not responsible for the views of Mr. Mar Yosip nor for those of the distinguished men whom he quotes in his article. Neither is the Seminary nor the Seminary faculty responsible.

Theological Education.

The "Register", the quarterly bulletin of the Louisville Presbyterian Theological Seminary, is one of the most interesting of the publications which come to the editor's desk. Every issue is valuable, containing articles and also helpful book reviews. The last issue (February) is especially valuable, containing a notable article by Dr. S. J. Sherrill on "The Barrenness of the Presbyterian Pen". Several ministers have requested the publication of that article in the REVIEW. This we are very glad to do. Dr. Sherrill raises some very serious questions which our Church should face now. The present curricula of our four seminaries are far from satisfactory. I am sure each of our seminaries is trying to improve its curriculum. Dr. Sherrill's article should be carefully read by the presidents, professors, and trustees of our seminaries and something should be done at once to remedy the situation.

Appreciation of Rev. Holmes Rolston.

Many letters have been received expressing appreciation of the article in the January number of the REVIEW by Rev. Holmes Rolston, Rockbridge Baths, Va., on "The Barthian Doctrine of the Word of God". We have space here to quote only one brief paragraph from a letter written by Dr. Frazer Hood, Davidson College. The quotation is taken, with Dr. Hood's consent, from a private letter to the editor. Dr. Hood says:

"Since I wrote you I have read Mr. Rolston's article on Karl Barth's theology. I was so much impressed with the very able manner of his writing and the clarity of his thinking that I wrote him to let him know that I appreciated his article and profited from it. I want to compliment you upon securing such an able article and discovering such a contributor. We ought to encourage our young men to do more real painstaking thinking in a day when *activity* is so popular and quiet thinking so largely abandoned. If our Church ever was in need of intellectual leadership—men who will take the time and the pains (pain?) to think it is today."

Pre-Seminary Courses in Our Church Colleges.

Elsewhere in this issue of the REVIEW Dr. Mack has an article on "Pre-Seminary Courses in Our Church Colleges". No one in our Church is better qualified to write on this subject than Dr. Mack. He taught in Lane Theological Seminary, Cincinnati, Ohio, 1904-1915, an institution formerly connected with the Northern Presbyterian Church, but now consolidated with Chicago Theological Seminary. Since 1915 he has been a professor in Union Theological Seminary, Richmond, Va. He has had unusual experience in theological education and has given much thought to college courses which are best fitted to prepare our candidates for their theological education. The Conference of Theological Seminaries, composed of representatives from seminaries connected with different denominations in America, is now making a study of theological education in the United States and Canada. Just at present the Conference is giving special attention to pre-seminary education in an effort to work out a course of college studies best fitted to prepare men for their seminary course. The Northern Presbyterian Church has an organization known as the Presbyterian Seminary Council, made up of representatives of the seminaries connected with the Northern Presbyterian Church. The Council met in Chicago, December 31, 1930, where one of the topics for discussion was the pre-theological course of study. Dr. Selby F. Vance, of Western Theological Seminary, Pittsburgh, who for years was one of Dr. Mack's colleagues in Lane Seminary, is chairman of the committee which is working out a pre-seminary course to be recommended to the colleges connected with the Northern Presbyterian Church. The Council is to meet again in May, when Dr. Vance will make a further report on the subject. Drs. Cunningham and Sherrill, of Louisville Presbyterian Seminary, which is connected with both the Northern and Southern Presbyterian Churches, attended the meeting of the Council in December, and are greatly interested in pre-seminary courses. It might be a good plan to have representatives of the four theological seminaries connected with the Southern Church to meet

in Montreat this summer and discuss this most important topic, and recommend to our Church colleges a pre-seminary course of study.

of study.

E. C. C.

PSYCHOLOGY A MENACE TO RELIGION?[1]

By Frazer Hood, Ph. D.,
Professor of Psychology, Davidson College, N. C.

In a recent very ably written book[2] the author makes this astounding assertion. "The greatest menace to religion today is not biology, but psychology." A few lines further on he asserts that modern philosophy is a menace scarcely less threatening. Both psychology and modern philosophy are attacking religion, but on different sectors. Psychology, he tells us, while conceding the reality of religious experience, contends that it is purely a subjective fact and the object of religious devotion is also subjective in origin and gets such objectivity as it has from the fact of "projection".[3]

Modern philosophy is attacking religion on another salient. It is willing to concede to the object of religious devotion an objectivity, but of such a kind as to make a mockery of religious worship. Thus as this author sees it religion is facing today a double attack—on the one side psychology is denying the reality of God, and on the other hand philosophy, while granting the reality denies the responsiveness of God. To quote literally: "While on the one hand philosophy tries to reduce the content of faith to the level of subjectivity, on the other hand philosophy at the same time pronounces that the element of objectivity that can be allowed to religious experience is

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[1]Address before the Ministerial Union of Mecklenburg county, N. C.

[2]Cyril H. Valentine, "What Do We Mean By God?"

[3]By way of explanation, I might say that we have a good illustration of projection in the case of hallucinations. The objects of delirium, for instance, are purely subjective in origin, but to the hallucinator seem objective—this apparent objectivity being due to "projection."

very different in nature from what religion means by God. Between the two we are presented with a miserable dilemma: either a God that lacks reality, or a reality that lacks Godhead."

Now, I judge from the letter inviting me here this morning that what I have just quoted pretty fairly, either crystallizes your own convictions, or phrases your own fears. It is because so many clergymen are beginning to suspect psychology of being a subtile enemy of evangelical Christianity, if not indeed of all religion, that I esteem it an unusual privilege of speaking to you, not unmindful also of the responsibility which the privilege carries with it. If all that you have heard and read about psychology is true, then indeed am I bold to stand before you as a teacher of such a science, and in a Christian College at that. Peradventure when my trustees find out what psychology really is, they will ask for my resignation and discontinue the courses. In the outset I must be pardoned the effrontery in saying that I am not only a teacher of psychology, but a defender of this science against all those who would condemn it "to dwell in adamantive chains and penal fire".

It is my deliberate judgment that psychology is no more a menace to religion than any other of the sciences. At first, you remember, it was astronomy that was condemned as a mortal enemy of religion; then it was physics, and geology and biology. Now it is psychology. "Why are ye fearful, oh ye of little faith?" Do you recall the occasion of these words of mild rebuke and pitying tenderness? It was when the disciples stood before a manifestation of nature, moving herself in the fury of a storm. It seems that we have a kind of instinctive fear of Nature when we have to stand in her presence. So it is when face to face with science, which is nothing more than a kind of revelation of nature to us. You need not fear psychology, so far as it keeps within its self-imposed limitations of scientific method. Just as chemistry and biology have enriched medicine and hygiene, so I believe psychology when it is understood can be made a worthy ally of religion in her warfare against spiritual wickedness in high places.

There is one criticism I feel impelled to make against the

assertion that psychology is "the greatest menace to religion today". It is one of those innumerable half-truths that have done so much injury in the world. If the author had restrained his impulse to generalize and had said that *certain,* notably *American, psychologists* working in the field of the Psychology of Religion are a menace to religion, he would have been almost within the circle of truth. Not all *American* psychologists are foes of religion. The Psychology of Religion is the newest and least scientific of all the fields of psychology. In this field one finds psychologies that are "fearfully and wonderfully made".

My first proposition is that no science *qua* science is a menace to religion; but what does constitute a menace are those scientists who over-step the limitations of scientific canons, and begin to teach for doctrines the interpretations of a materialistic philosophy. Not psychology as a science, verily, but certain psychologists are implacable foes of religion in general and of Christianity in particular.

My second observation is that since psychology is the youngest of the sciences we must not be too surprised to find the workers in this field less cautious in declaring their supposed discoveries and less accurate in their inferences drawn from the facts. It has been too much the mode in certain quarters to impute to psychology as a science the extravagances of some of her less modest devotees. Psychology cannot be said to have as yet perfected its technique or indeed clearly to have defined its sphere of research. The history of this science, hardly more than a half-century old, is a record of many an abandoned hypothesis and repudiated generalization. As research proceeds, in ever more rigid adherence to scientific method, we may confidently look forward to a time when psychology has approximated the exactness of physics and chemistry. In the meantime we must be cautious in accepting as truth what too often is naught but opinion—opinion of a man who has not weighed all the evidence.

My third word of caution is that you need to be on your guard against certain *alleged implications* of the teachings of psychology. It is the interpretations of the facts of psychology

which some writers, very often not themselves psychologists, place upon psychological phenomena that, if true, constitute a menace to religion. But the task of interpretation lies almost exclusively within the province of philosophy, not of science. Science describes and explains. Philosophy interprets and evaluates. Such scientists as are agnostic, or are unbelievers, are such not because of their science, for their unbelief has been due less to their scientific achievements than to some inherited philosophy.

And lastly, permit me to remind you, when you are disposed to condemn psychology, that psychology, like Christianity, has disintegrated into many sects and schools. Some of the schools of phychology, largely because they are so philosophically minded, may accurately be counted as anti-religious. Among these anti-Christian psychologies that one eclept behaviorism, is easily the first. If I were a thorough-going behaviorist I could not, without unseemly effrontery, stand before you this morning and defend the thesis I have set myself.

Your chairman indicated that you would like for me to say something about behaviorism. Well, the first thing I can say about it is that behaviorism has spent its force and is becoming a moribund cult. It has had its day and may be numbered among those

"Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice."

At the meeting of the International Congress of Psychology which met at Yale University in the fall of 1929, I was delighted to observe how almost universally behaviorism was discarded as a scientific and dependable system of psychology. Nearly every scholar who read a paper gratuitously disclaimed fellowship with it; and I talked to a great many others who confirmed my belief, that among psychologists who are doing things, behaviorism is repudiated. It was not infrequently referred to by our foreign visitors as "that psychological fad, endogenous to America".

Now, while behaviorism as a cult is antagonistic to religion, the *facts* which it has discovered, and in its early days, the *scientific ideals,* which it insisted upon, are not a menace. There are many valuable contributions made to the science by behaviorists and I would not discount them in the least, but it cannot be denied that some of its principles and nearly all of its doctrines are subversive not only of religion, but also of science itself.

Behaviorism teaches that no phenomena are worthy of psychological study except objective behavior, which in the last analysis means muscular and gladular responses. Its first great error to my mind is its utter repudiation of introspection as a method of psychology. But it turns out, when we examine the practice of behaviorists, that they do not repudiate introspection, but merely deny it to the *subject* of the experience. For in a very intimate sense, any interpretation of the other one's behavior, is really introspection of the experimenter's own behavior. According to the teachings of behaviorism I am thoroughly competent to interpret your behavior, but you are incompetent to interpret your own behavior. On this paradox, as well as on the extravagant and unscientific claims made by this school, behaviorism is wrecking. Now, don't be hasty to classify all objective psychologists under the category of behaviorism. All behaviorists are objective psychologists, but all objective psychologists are not behaviorists. Behaviorism is frankly deterministic and materialistic. According to J. B. Watson, its most eminent exponent, there is no qualitative difference between the activity of thought and the contraction of muscles. The difference is found in the different muscles employed in making the response—both *thinking* and *heaving a weight* are responses. Each response, in final analysis, is a muscular contraction. The muscles employed in thinking are those finer ones of the throat and larynx. Thought is the "labile interplay of motor settings". Given a stimulus, a response of some kind must follow, though the response may be either a muscular contraction or a secretion of a gland. On behavioristic principles it may be said, using a synecdoche, that all a man can do is to blink the eye or shed a tear.

Behaviorism repudiates consciousness, cannot admit "meanings", discards purpose, denies imagery and junks a host of other orthodox data and concepts; and with a *coupe-de-tête,* forbids, under penalty of being called unscientific, any psychologist so much as to contemplate anything belonging to man except muscular contractions and glandular secretions! Among the extreme *raging* members of this psychological cult, heredity has been bereft of its influence in human character and personality—the product being traced solely to the influence of environment. Of course, if man is only what behaviorism declares him to be, then religious experience is not even a subjective phenomenon, but a sheer nonentity. Man is just a physiological mechanism and all his behavior and conduct nothing but the play of environmental forces upon this material structure. All spiritual reality is thus denied and man becomes no whit different from the beasts of the field, except in his greater complexity of muscles and neurones and endocrines. I cannot but be abashed when I reflect that while behaviorists and such ilk, calling themselves the only psychologists, are thus robbing man of all spiritual significance, physicists, on the contrary, are becoming enthusiastic and almost lyric over their alleged discovery that the Universe at heart is spiritual; and that amidst the plastic dance of electron and proton there issues a sort of *gloria in excelsis,* proclaiming that behind the shadows and counter markings of their technique stands a spiritual somewhat, possessing at least some of the marks of personality.[4]

And may I drop the word of caution, that when you feel impelled to excoriate psychology, please remember what the logician calls the fallacy of the universal, and avoid the pitfall.

But there is a very serious problem raised by a number of psychologists of religion—notably by such men as Leuba in this country and Jung in Zurich. It is to that problem that I now call your attention and pray that your patience will hear me through.

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[4]Sir James Jeans, for instance, says: "The Great Architect of the Universe now begins to appear as a pure mathematician." "The Mysterious Universe," p. 144.

The problem is that one with which I began. Is religious experience a merely subjective phenomenon, or can we find psychological grounds for believing in a true objectivity and not a spurious one given by projection?

The claim is that the object of religious devotion is purely, *i. e.,* simply a subjective fact. In one sense it *is* a subjective fact, but not any more so than a fact of sense-perception. Let me illustrate: That chair before me is an objective fact, we say; but strictly speaking, it is a necessary *assumption* to account for the sensation I experience in its presence. The indubitable fact is not the chair, but the sensation. I am compelled by the very constitution of my psychic nature to posit an external somewhat as an explanation of the chair which I perceive. So strong is this impulse to posit an objective stimulus to account for my perception that even in hallucinations one cannot but *see* and hear the sensations as objective to one. So far as I know, there is no theoretical explanation of how we distinguish hallucinatory experience from true ones, and we have to resort to the practical expedient of checking one sense against another. In cases of mental disorder the patient of course cannot make such distinctions. We must notice the bearing of the phenomenon of hallucinations upon our problem; but that later.

I have, then, a sensory experience, and my mind is so constituted that I must interpret, or give meaning to that sensation; or in the terminology of psychology, the fact of sensation is a stimulus and to every stimulus there must be a response. Now the doctrine of psychology is that "a stimulus is any force acting upon the organism and provoking a response. A response is a modification of any state of being of the organism at any given time. . . . We have two kinds of stimuli, internal and external, or bodily and non-bodily. Hunger is a response to a bodily stimulus, the action of the stomach muscles. Seeing and hearing are responses to non-bodily stimuli, the action of physical waves."[5]

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[5] "Human Nature, A First Book in Psychology," by Max Schoen, p. 44. Harper's.

Let us say, in explaining my perception of the chair, that, first, there are light waves which are reflected from the chair and they impinge upon my sense organs of sight. My response to this objective, or non-bodily stimulus, is first a sensation. The sensation in turn becomes a stimulus and my response to it is a perception, *i. e.*, a grasping of an objective fact. But this is a very cursory recital of the events leading up to a perception. Did you ever analyze into its factors the common experience of seeing a chair? Perhaps it will not be uninteresting if I do it for you; and since it will have a bearing on our whole subject, I shall take the time to do it.

First, there are the light rays (corpuscular or just vibrations it makes no difference) which are reflected from the chair. These rays of light strike the retina—a complex membrane, lining the inner surface of the eyeball. When the light strikes those structures in the retina called rods and cones, there is a photo-chemical change, and this change, like any other chemical decomposition, is always followed by a release of energy. This energy becomes what we call a nervous discharge, which is propagated along an afferent neurone tract and finally reaches the proper cortical area in the occipital lobe of the cerebrum. Up to this point the whole series has been a purely physical one. But now it becomes a visual sensation. Not a *physical* but a psychological (if you please, a non-material) fact. The mind reacts to the sensation with a perception—the chair. No merely materialistic or purely mechanistic explanation of the fact of perception will ever be satisfying to any one who reflects upon the problem. A great many of our most eminent psychologists are beginning to admit this. I cannot but believe that the time will come when psychologists, as some physicists and biologists are already doing, will be compelled to posit a spiritual reality behind the shadow of phenomena.

Now let us look at the fact of religious experience. Psychologically considered, religious experience is a response. It must be either to a bodily or to a non-bodily stimulus. If we say it is a bodily stimulus, then we immediately have to classify the experience among that group of phenomena called hallucinations. A hallucination is a perception that has no

objective stimulus, or at least is altogether at variance with an objective stimulus. Hallucinations are entirely individualistic. Their background is some strong emotional factor. Furthermore, hallucinations may be incited by drugs, and certain diseases, such as cocaine, hashish, fever, deliria and delirium tremens. They may also be induced by hypnosis.[6]

The chief objection to classifying religious experiences as hallucinations is the fact that the latter are occasional and are always due to disordered conditions of the organism. It is hardly playing fair with the facts to say that religious persons are *always* suffering from some mental disorder. This fact, if it be one, still awaits proof. Again the very constancy of the fact of religious experience (I am dealing with the milder forms of religious experience) and the almost universality of it, throws doubt upon such a classification. If, however, we dishonor these objections, the persistent querry will not down—which of the known stimuli which produce hallucinations are responsible for the fact of religious experience? Certainly we can eliminate the drugs, fever and derilium tremens. Then it must be due to deliria or hypnosis—a very questionable fact. It seems to me that the peculiar nature of religious experience constitutes it, if it is an illusion, a very exceptional variety requiring by that very fact a different stimulus. The explanation by analogy to hallucination falls short of including all the factors in the case.

To say that the fact of religious experience is purely a subjective fact requires something more than mere assertion to carry conviction to my mind. The conclusion that it is subjective is a generalization based on the study of only extreme cases of religious mysticism. The normal religious life is seen at its best "in the thousands of cheerful, wholesome, sometimes commonplace people who, though very much like others in most respects, meet their problems and look out on their world in the light of an inner experience whose authority they never doubt. This belief in their God determines the whole tenor of their lives."[7]

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[6]Max Schoen, *op cit.*, pp. 268, 270.
[7]Pratt, J. B., "The Psychology of Religious Belief," p. 298.

But what is the stimulus in religious experience, which we have classified as a response? I believe, by the process of elimination, we must say it is some kind of an objective stimulus. Of course we do not know what this stimulus is in the same sense that we know what the stimulus is in our perceptual response to objects of physical nature. We know, for instance, that the stimulus of the response "hearing a sound" is a series of waves or vibrations in gaseous, liquid or solid media. When we try to answer the question, "What is the stimulus in religious experience"? we are thrown back on the necessity of finding a theory. Now, do not think disparingly of a theory, as the manner of some is. All science, and indeed all thinking of any kind, must have a theory. We may find in the light of a clearer reason or more abundant fact that we may have to throw overboard our theory, but it is certainly a tentative necessity. So in explaining religious experience psychology must have a theory. There are three possible theories of what the stimulus is: it is either a central stimulus, a wish or longing or a belief. Mrs. Browning, I believe it is, who says "perhaps the wish to be so helps make the soul immortal"; or a bodily stimulus—certain chemical and physiological reactions within the organism; or it is an objective, non-bodily or non-psychic stimulus—the response due to a reality outside us, which philosophy calls the world-ground and religion calls God. The last hypothesis I am compelled to accept because it is the least objectionable in the light of all the facts.[8]

If your reading has been confined largely or exclusively to that field of psychology called the Psychology of Religion, and especially to American authors, with a few exceptions, you are

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[8]After I had written this address I came across two very encouraging statements, which I append, not as proof, but merely as confirmatory of my own conclusion. The first is from Professor Pratt ("The Religious Consciousness", pp. 457-458): "Nothing that the psychology of religion can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of a living God." And the other from Rudolf Otto ("The Idea of the Holy"), quoted by Uren ("Recent Religious Psychology"): "The religious feeling is according to Otto, a specific kind of feeling-reflex resulting from the impact upon the human mind of an objective Transcendent Presence."

apt to generalize and say that *all* psychology is hostile to a belief in an objective stimulus. But so far as my knowledge of the field goes, and as far as my thinking carries me, I believe I can say that so far as psychologists are disposed to balk at accepting an objective stimulus, it is largely due to a belief that to accept such an hypothesis would be to dishonor a long respected canon of explanation—the so-called "Law of Parsimony", or sometimes referred to as "Occam's Razor".

As originally formulated, this rule was that entities or principles should not be multiplied beyond necessity. In traditional science it came to mean that we ought not to suppose the existence of anything not necessary to explain the admitted facts. In that field of research called animal psychology, the rule was interpreted by Lloyd Morgan (called Morgan's canon) as meaning that of two possible explanations the simplest is to be preferred. As a practical rule of procedure this canon of Morgan has served to purge the study of animal behavior of many gross and misleading explanations. But it is beginning to be realized that it is also leading investigators into inadequate explanations. Not only psychologists but biologists also are now showing a disposition to question the wisdom of the law of parsimony when accepted as an all-inclusive and adequate rule of interpretation, even of animal behavior. If then it is not to be wholly relied upon as a safe guide in the study of animal psychology, *a fortiori,* it is not to be rigidly employed in the study of human experience. Holmes says: "If we apply the principle of Morgan to the psychology of our fellow human beings we should be continually led astray."[9]

In other words, if truth is to be objective it may be as great a mistake to deny a higher because an action may be explained by a lower faculty, as it is to *assume* a higher when a lower faculty would serve.

Now that it is proposed to emancipate science from a too complete thralldom to the law of parsimony there is being removed a great obstacle to the acceptance of a theory of re-

[9] S. J. Holmes, "The Evolution of Human Intelligence", pp. 159f.

ligious experience that finds the stimulus in some objective fact. It seems to me that we are missing it when we try to explain religious experience as due to a subjective stimulus. To my mind, prepared as it is, I admit, by training from childhood to believe in a transcendent God, but also prepared by over a quarter century training in scientific research and reflective thinking, it seems to me that it is not only more adequate and satisfying, but also more simple to assume or postulate an external reality which (or who) in some way makes itself felt in my consciousness.

But mind you, psychology as a science can never discover very much of the nature of that great objective reality. The complete task belongs to philosophy and theology, but psychology as well as modern physics may be counted on as at least preserving a benevolent neutrality in the warfare of religion against those enemies who would destroy it.

Since religious experience is merely, for psychology, a response to a stimulus, a perception of God in the Universe, that perception will not nor cannot reveal the God of religion. Nor indeed can the God of religion, so far as we can perceive Him, be a complete revelation of what He is *in esse*. To the psychologist, at least this is evident from his doctrine of perception. For example, in perception the mind makes a unique contribution itself. We know that the objective stimulus which calls forth our response is very different from the world of objects. The new physics is making us familiar with the fact of *two* worlds—the world of stimuli and the world of response. (Those of you who have read Eddington's The Nature of the Physical World, or even Köhler's Gestalt Psychology, will understand more definitely what I mean.) The world of response has been familiar to us all from earliest years, but the other world, the world of stimuli, is familiar only to men trained in science; but thanks to such informing and revealing writers as Sir James Jeans and Professor A. S. Eddington, even the man not trained in science may glimpse this wonder world of stimuli.

Now the object we get in perception is a complex, made up of what the external world contributes *plus* what the mind

itself supplies. So, still keeping within the limitations of psychology, my perception of God, just like my perception of objective nature, depends quite as much upon what is in my mind at the time as it does upon the Great Reality itself. God Himself must be something different, or *somehow* different, from my perception of Him because of the addendum which my mind contributes. Psychologically speaking, I have added to the external stimulus, which, in the object we are considering, is God. That is why to a psychologist one can never know God as He is. "Canst thou by searching (perceiving) find out the Almighty, canst thou find out the Almighty unto perfection (*Completeness*)?" asks Zorah, the Naamathite, of Job. But psychology, so far as it is scientific, does not deny the reality of the objectivity of the stimulus in religious experience. This, you may say, is but a negative testimony, and carries us no whither. Yes, but at least it does not close the door to a possible objectivity.

In conclusion, may I suggest that, in the teachings of psychology, as indeed in those of all the sciences, you may find a winsome challenge to take the facts and principles and interpret them to your people in the light of a sound philosophy and in harmony with your reformed theology? No puny task, this, I agree, but God grant you wisdom and courage, patience and industry in its accomplishment.

This world which science reveals in ever steadier, clearer light is no blot nor blank, but means intensely—to find its meaning should be your meat and drink.

THE DOCTRINAL BASIS FOR PRESBYTERIAN CHURCH UNION.*

By W. I. Wishart, D. D.,
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The joint committee, representing the five major churches holding the Reformed Faith and the Presbyterian Order, has agreed that in the proposed merger of these five communions "the doctrinal basis of union shall be the existing standards of the several uniting churches". Having in mind the desirability and the great practical advantage of bringing these five Presbyterian bodies into organic unity, this recommendation of the committee is probably wise. It would be most unfortunate at the threshold of these negotiations to stir up anything akin to the credal controversies which in other days so greatly disturbed and divided the church. When a union of great practical advantage for the kingdom of God is fairly in sight, it is best to let sleeping dogs lie, especially when the dogs are theologians belonging to those particular groups which, as Professors J. Y. Simpson remarked at the Elberfeld Conference last summer, "have a Presbyterian genius for friction". The advantage of getting our churches together in an organic way, of cutting out the spirit of competition which more or less manifests itself as these bodies carry on their home extension work, of securing a united and impressive voice in the moral and religious affairs of the nation, of securing the united witness of three million church members to those robust and invigorating principles for which Presbyterianism stands, is so great that no doctrinal questions or differences of a minor sort, as all our differences are, should be allowed to stand in the way.

Nevertheless, this proposal as to a doctrinal basis for the

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*Address delivered at a meeting of the Weston Section of the "Alliance of the Reformed Churches Throughout the World, Holding the Presbyterian System", in Washington, D. C., February 24-26. Dr. Walter L. Lingle, who was present, says that Dr. Wishart's paper is one of the most notable addresses of the entire program, and urges its publication in the Review.—Editor.

united church is not entirely ideal. One could wish that there might be formulated at a time like this a new statement of the Reformed Faith that would be couched in simple and forthright twentieth century language, that would be expressed, not in terms of ancient controversies, but in constructive and irenic terms, that would face a little more directly toward the problems of our modern world. As I have said, this is not the time for such a piece of credal construction, if such a procedure would hinder the consummation of organic union. It seems to me that an attempt to hammer out such a statement just now would probably have a hindering effect. One would hope, however, that a day favorable for such an undertaking might soon dawn.

It is interesting to outline the doctrinal situation if the union goes through on the basis proposed. The united church will have a very lengthy and elaborate creed. It is safe to predict that not one in twenty of the ministers of the new church will ever wade through all the chapters and articles and proof texts of these five doctrinal symbols. And the church will set out with a long and complex creed in a day when the tendency is toward short and simple statements of belief. The doctrinal basis on which the three churches of Canada came together contains only twenty simple statements or articles of faith. It is an admirable document for brevity, simplicity, and comprehensiveness. It is easy to read and easy to understand. The doctrinal basis for the proposed union of the churches of South India is shorter yet, containing only thirty seven lines, three very short paragraphs, though one of these lines makes the Apostles' and Nicene Creeds the real Confession of Faith underlying the union. The United Presbyterian Confessional Statement contains only forty-four affirmations.

These modern attempts at creed-making show the trend of thought, the growing demand for brevity and simplicity, for religious rather than theological emphasis, in the credo of the church. There are those who are disposed to insist that when a man is asked about the credo of his church, he will not have to exhibit a theological treatise, or set of treatises, which he himself has never read, and which his questioner is never likely

to read. It is probable that the Presbyterian and Reformed Churches will sooner or later be compelled to respond to this demand.

Whatever may be said regarding the five documents which will be the doctrinal basis of the united church, no one can ever describe them as "light reading" or as belonging in the class of "short stories". They constitute a rather ponderous exhibit of the Reformed Faith, and will not prove extremely attractive to eager minds in this busy day who are searching after religious truth.

The Westminster Confession of Faith, with its accompanying catechisms, will be the contribution of the two major Presbyterian churches to this doctrinal ensemble. It is, as has often been remarked, more a theological treatise than a credo. Viewed as a whole, it is the fullest, best organized, most consistent exposition of the rigid Calvinism which was the dominant religious philosophy in England and Scotland and certain areas of the continent during the seventeenth century. Viewed as a confession of religious faith, it is not satisfying. It is a rather arid piece of dogmatism, logically arranged, clear and concise in its statements, having the air of scholasticism about it, but cold, lacking anything like religious warmth, seeming to be detached from real life and its desperate problems, as if it had been worked out in a cloister or in the lofty tower-room of some hermit-philosopher.

It has thirty-three chapters, subdivided into a total of 172 articles. The Larger Catechism has 196 questions and answers, and the Shorter Catechism, as many of us painfully remember, has 107.

The contribution of the German Reformed Church—also of the Dutch Reformed—will be the Heidelberg Catechism, which antedates the Westminster Confession by eighty-four years, and contains twenty-two more questions than our Shorter Catechism. It is a singularly fine piece of work, this Heidelberg Catechism, less polemic in its atmosphere and accent than many other doctrinal formularies of that day, simple and luminous in its explanations of the profound things of our faith, rising at times to great beauty of expression in the answers to

some of the questions, pervaded with religious warmth, with sentiment, instinct with a sort of evangelistic urgency, leaning more toward religious mysticism than a hard dogmatism, breathing something of the gentleness and pacific temper of Philip Melancthon; for the Heidelberg Catechism was written by two pupils of Melancthon, who, sitting at the feet of this great thinker, had not only caught his clearness of vision and understanding, but also his fineness and graciousness of spirit. This admirable document will contribute 129 articles to this proposed doctrinal basis.

The Reformed Church in America will have the privilege and honor of sponsoring, in partnership with the Reformed Church in the United States, this Heidelberg Catechism. But in addition the Dutch Church will contribute two other formidable documents, the Belgic Confession and the Canons of the Synod of Dort. The first of these, the Belgic Confession, is two years older than the Heidelberg Catechism. It contains thirty-seven rather long articles. It was written originally in French, and I imagine is a very fine piece of literature in the original, for the English translation of it is in smooth flowing sentences that fall like music on the ear. It was an attempt to show that the Reformed Faith is in harmony with the Word of God, and its articles contain a good deal of what one would call homiletic material. In its spirit and forms of expression it is very much like the Heidelberg Catechism. We might imagine that the authors of the latter had access to the Belgic Confession when they set about to write their catechism, though it is entirely probable that they did not. The Belgic Confession is a very fine contribution, and it is well worth a serious reading even in this modern day.

The third contribution which the Dutch Church will make is that document known as "The Canons of the Synod of Dort". It is much later than the Heidelberg Catechism and the Belgic Confession, but it still antedates the Westminister Confession by twenty-eight years. The Belgic Confession and the Heidelberg Catechism are sixteenth century documents, while the Canons of Dort and the Westminster Standards belong in the seventeenth century.

The Synod of Dort was about as near an ecumenical gathering as the Reformed Church has known, as there were delegates present from Scotland and England and from three or four of the continental countries. The canons or laws formulated by that general synod are a formidable piece of dogmatism, consisting of five chapters dealing respectively with the historic "five points of Calvinism". These five chapters are sub-divided into fifty-nine articles. Some of these articles are rather long. All are very dogmatic and rather combative in tone.

This document grew out of the controversy with Arminius, a learned Dutch scholar and theological professor, of gentle spirit and beautiful life, who found some difficulties in the back of his mind about foreordination, election, original sin, efficacious grace, and the perseverance of the saints, and who formulated his difficulties in a famous document known as "The Remonstrance". The Synod of Dort was called to deal with the signers—there were fourteen of them—of a remonstrance against the high points of Calvinism. Arminius himself died before the synod convened, but when that body came together it drove out the followers of Arminius as dangerous heretics and labeled Arminianism with properly condemnatory labels. Notwithstanding the taboo put on this seventeenth century modernism by the fundamentalists of the Synod of Dort, John Wesley and his followers had no better sense than to take up the theories of Arminius and teach them, with some considerable success, to something like four or five millions of Methodists scattered over the face of this sinful world. So that the Dutch professor's theories have not been without some measure of vindication, if doctrines, like prophets, are to be known by their fruits.

The Canons of Dort constitute a piece of double-distilled, high-powered, eight-cylinder, hyper-Calvinism, with something of a supralapsarian bias. To accept the Canons of Dort as a part of our credo may cause something of a shock to a considerable group of pallid and anaemic Calvinists in our Presbyterian Churches. Indeed, I think this document would be something of a surprise, and not a little disturbing, to John Cal-

vin himself. For Calvin was a mild and reasonable Calvinist. He was not disposed to drive his reasoning out to all possible limits and conclusions. As certain imaginative philosophers of our day, following the upsetting theories and relativities of Professor Einstein, are intimating that there may be some fourth dimensional world where two and two do not exactly make four, so John Calvin seemed to think that there are certain spiritual areas where logic is not entirely logical, where love and divine mercy may somehow upset and wreck the sequences of a syllogism. But the Synod of Dort held tenaciously to the syllogism. And John Calvin, being already more than fifty years in his grave when the synod met, was not able to exercise any moderating influence upon its conclusions. So the Canons of Dort affirm predestination in a way that makes it seem quite a little like the arbitrary act of a very arbitrary God. They affirm the doctrine of reprobation and argue at some length in justification of it. They declare that the scope and intention of the atonement were strictly limited to the elect. Of course in these things the canons teach the same views that appear in the Westminster Standards in their unmodified form, though they are put a little more baldly in the Dutch doctrine.

But the canons have their strong points. They define both original sin and actual transgression with an incisiveness and a measure of cogency which are quite in contrast with the shifty reasoning and flabby conclusions of so brilliant a preacher as Dr. Ralph Sockman in his article on "The Vanishing Sinner" in the November Harper's, where, as one reads, he is led to think that the thing which has most manifestly vanished is Dr. Sockman's discriminating judgment, his sense of proportion, and his ability to interpret sanely the facts of human experience. The fathers of the Synod of Dort were not only students of the Bible, but students of human nature as well. And they were courageous men. They did not blink hard and ugly facts, or think to make them any less ugly by applying soft names to them. It would have taken a good deal more than the sneers of behaviorism or the clamor of humanism to frighten them into calling sin so mild a thing as the lack of healthy-mindedness. They described sin as one of the grim

and terrible realities which only God can deal with, from whose deadly grasp and ultimate destruction no one but a crucified and reconciling Saviour can deliver us.

Notwithstanding its severity of tone, its disposition to go to extreme in maintaining mere logical consistency, the Canons of the Synod of Dort constitute a very important document in the development of the Reformed Faith.

The contribution of the United Presbyterian Church will be a twentieth century formulation of the Reformed Faith known as *The Confessional Statement.* This document has the distinction of being the only modern credo in the proposed basis. It is worthy of some special consideration for two or three reasons:

The Confessional Statement results from the actual exercise of a right which all our churches claim, but which few of our churches have used. That right is expressed in the preamble as follows: "Along with this, it affirms the right and duty of a living church to restate its faith from time to time so as to display any additional attainments in truth it may have made under the guidance of the Holy Spirit." Doubtless all of our churches would agree that such a right does belong to a living church. But how rarely has anything been undertaken in that direction. Is it not a very strange thing if there have been no additional attainments in truth which the church has made under the guidance of the Holy Spirit since the middle of the seventeenth century? Is it not high time that our churches venture out in the exercise of this right and duty, restate the faith in terms that are intelligible in the generation in which we live, restate it in a way which will best meet the problems that press upon us in this restless, doubting, inquiring, modern world?

The Confessional Statement is wholesomely conservative. It follows the Calvinistic scheme. On certain questions which have been raised in recent controversies it speaks with definiteness and conviction. It affirms the Virgin Birth of our Lord, His physical resurrection, and His ascension. It affirms the personal, visible, second coming of our Lord, and it is discretely ambiguous as to the relation of the second advent to the

millennium; though there are those who hold that its ambiguity at this point is lame, so that it leans strongly toward the post-millennial view which, of course, is the view of the creeds which lie behind this modern credo. It affirms the inspiration of the Scriptures of the Old and New Testament, even approving verbal inspiration, yet carefully guarding against any mechanical theory, holding that the writers of Scripture wrought in accordance with the laws of the human mind. It affirms an unlimited atonement, and the necessity of regeneration.

On the other hand, *The Confessional Statement* is reasonably liberal and progressive. It opens the way so that a believer in theistic evolution can actually get into the Kingdom of Heaven, indeed makes ample room for him to hold his belief that the evolutionary process was the method by which God "fashioned and ordered the world in which we dwell, giving life to every creature". It has an article that deals with the supreme importance of Bible study, another that speaks of the principles of true marriage and an ideal home life, another that sets up a new social order "in harmony with the ideals and the spirit of Jesus Christ" as the thing for which the church is to work, a new social order which will apply Christian principles of justice and love and brotherhood to industrial and national and international relations.

Altogether, I believe it is fair to say that this *Confessional Statement* is a really forward looking document. At the same time its brevity, its use of modern and fairly well understood terminology, help to commend it. Indeed, with the hesitancy and extreme modesty characteristic of United Presbyterians—for I beg to remind you that Joseph Parker's satirical exclamation, "A modest Presbyterian! I will now turn aside to behold this great sight!" I beg you to note that this quip was not aimed at a United Presbyterian—with all hesitation and extreme modesty I suggest that it might have been better if the joint committee had proposed the union of the five churches on the basis of *The Confessional Statement* of the United Presbyterian Church. But I greatly fear that the theological pundits of the U. S. A. Church and of the Reformed Church

U. S. will not have the humility to accept a ready-made statement of doctrine which has been withheld from their own wise and prudent and has been revealed unto United Presbyterian babes. So I suppose the union will go forward on the doctrinal basis proposed by the joint committee.

Here then is the doctrinal basis for the union of the Reformed and Presbyterian Churches in extenso: One hundred and seventy-two articles in the Westminster Confession of Faith; three hundred and three questions and answers in the Westminster Catechisms; one hundred and twenty-nine questions and answers in the Heidelberg Catechism; thirty-seven articles in the Belgic Confession; fifty-nine articles in the Canons of the Synod of Dort; and forty-four articles in the Confessional Statement; a grand total of seven hundred forty-four articles of wholesome, rather highly seasoned, Calvinism to present to the inquiring mind and discriminating taste of this modern world. It is true of course that these documents largely duplicate one another. When a man is familiar with any one of them, he knows pretty well what is in the other four. Certainly one will not be expected fully to acquaint himself with each one. Nevertheless, this constitutes a rather elaborate and complex doctrinal basis on which to launch a newly united church in this throbbing, doubting, defiant twentieth century.

It is to be noted that the committee has provided a way for relief of conscience in reference to such an extensive creed. Thinking about the ordination vows of a minister, thinking of the impractibility of securing an intelligent adherence to all these articles of faith, there is a way of relief in the terms of subscription. I had the hope that the joint committee would recommend the form of subscription used by the Presbyterian Church U. S. A. and the Presbyterian Church U. S. It is in words like these: "Do you sincerely receive and adopt the Confession of Faith of this church *as containing the system of doctrine* taught in the Holy Scriptures?" I understand that objection was made to this formula on the ground that no particular system of doctrine is distinctly taught in the Holy Scriptures. This seems rather a technical objection, and it could

easily be overcome by using the historic phraseology—"agreeable to and founded on the Word of God." However, the terms of subscription as used in the two larger Presbyterian Churches were not adopted.

Instead, the committee is proposing the following formula: "Do you believe and acknowledge the fundamental doctrines of the Christian faith professed by the united church and contained in its standards as agreeable to and founded on the Word of God, revealed in the Holy Scriptures? And do you engage to adhere to, maintain, and proclaim them?" In essence this differs very slightly from the formula to which I have referred. One can see possibilities of confusion in it, for there is no standard or authority by which to determine what are the "fundamental doctrines" of the Christian faith professed by the united church. And I suppose a man coming up for ordination can determine in his own mind that the doctrine of reprobation found in the Confession of Faith and the Canons of Dort is not a fundamental doctrine. Or a man who objected to the doctrine of the limited atonement can set that aside as belonging in the class of comparatively unimportant doctrines. In the exercise of his liberty as a Protestant each man will be in position to use discriminating judgment. In practice I imagine that the fundamental doctrines will be recognized quite easily. But there are possibilities of confusion and of widely varying practice among the presbyteries. Is it not possible that one presbytery may set up a list of doctrines as fundamental while a neighboring presbytery would regard some on that list as incidental and unimportant? What are the fundamentals of the Christian faith anyway? Who will decide? But these implied criticisms might be urged against any formula of subscription which could be devised. Probably there will be no trouble at all in general practice, either with this proposed formula, or with the formula used by the U. S. A. and the U. S. Churches.

Personally I like the formula in which a man subscribes to the system of doctrine contained in the standards as being agreeable to and founded on the Word of God. There are many things in the way of particular doctrines affirmed in

these standards to which many of us would not like to subscribe. But the system outlined in these documents is, I believe, thoroughly scriptural. It is a great system, this Calvinistic philosophy of religion. It is theo-centric. It centers itself in the sovereignty of a mighty and gracious God. It magnifies God's wisdom, His justice, His holiness, His mercy, His love. It sets over against the increasing tendency toward pantheism in this day a God who is personal and transcendent. Over against the vagueness of Professor Whitehead, or over against Professor Wieman's foggy definition of God as "that character of events to which man must adjust himself in order to attain the greatest goods and avoid the greatest ills," Calvinism worships a God who is a transcendent Person, majestic, all-powerful, disposing all things in accordance with His will, and above all, our Father who loves us. This age is becoming pretty well fed up on philosophies that resolve God into a nebulous something called Reality, and disillusioned men are increasingly ready to turn back to that conception of God which is at the center of the Calvinistic system.

Calvinism discovers the utter wreckage wrought by human sin, is under no illusions as to the seriousness of that moral disaster which has come upon the human race, but at the same time this system recognizes the majestic heights to which the worst sinner may be lifted through the redeeming love and efficacious grace of a Divine Saviour. It is a logical system, though it does not carry logic to impossible extremes. It is comprehensive. It is majestic. But most of all it is a system that glows with the radiant and majestic presence of One whose name is Love. And the minister who intelligently subscribes to that system goes forth well furnished and strong to grapple with the humanisms and materialisms and mechanistic philosophies and new psychologies of this modern world.

THE BARRENNESS OF THE SOUTHERN PRESBYTERIAN PEN.*

By Lewis J. Sherrill, Ph. D., D. D.
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The Southern Presbyterian pen has almost run dry. It is not a comforting sight. We have prided oureslves upon intellectual leadership, but if productivity of the pen is even slightly related to productivity of mind, it might be plausibly argued that we have nearly ceased thinking.

The pen is not completely dry. We maintain one journal (this Review), which fortunately is open for the expression of different shades of opinion; and one readily thinks of a little group of thoughtful books which have appeared as creative productions within the last ten years from Southern Presbyterian ministers.

But in these same years the world has been thinking on some of the weightiest of human problems. Books stream from the press. Magazines and journals of every description carry articles on religion. The radio pours its message out to some forty million people. Every conceivable viewpoint is represented and people are inundated with the results of a flood of thinking on religion. It is a commonplace that the world is in some sense being remade before our eyes.

In all of this we are strangely silent. Any little gathering of ministers is likely soon to produce the statement, "We are not writing". And on the whole it is true. Take any line of theological or allied thinking and run it back—how long has

*NOTE. I wish to add these comments to the matter that appears in this article. First, the article was written more than a year ago. Since that time it happens that several worth-while books have appeared from "the Southern Presbyterian pen". I am inclined to believe this fact may represent the beginnings of a trend away from the conditions described in this article, and not a chance coincidence. But valuable as these recent productions are, they are but a very few of those that are needed. Second, I have here spoken only of the Southern Presbyterian Church for the double reason that it seems to me more fitting that we ourselves should recognize the conditions mentioned than that another should have to tell us, and more seemly that one in so writing should confine his comments to his own household.—L. J. S.

it been since a vigorous original production appeared from a Southern Presbyterian minister? The lines in which books of that character have appeared recently will of course occur to one; works for which we are under great obligation will immediately be thought of; but the fields in which any creativity has been observed will be few. And original research in all lines is notably lacking among us. Some months ago a Southern Presbyterian minister undertook a prolonged first-hand investigation and the comment was made by an older minister who is not given to exaggeration, "That is the first piece of creative research undertaken by a Southern Presbyterian minister in fifty years". His remark may not be strictly accurate; and yet where could we produce a serious piece of published research with which to refute the statement? Or in another field—some years ago our Committee of Publication undertook to stimulate authorship by offering a prize for manuscripts accepted for publication. The effort was quickly dropped. I do not know why. But it is said that most of the manuscripts submitted were hardly worthy of serious consideration, bearing plain evidence of having been dug from the barrel and clipped together.

The experience of any reader of these lines will probably confirm the statement that in the intimacy of private conversation one repeatedly hears strictures passed upon our productivity as a denomination which one would feel shame in reproducing in however impersonal a manner. The statements often will not completely bear up under closer investigation, but at the least they are evidence that as a denomination we are settling into a state of discouragement over our own actual intellectual leadership in the critical readjustments and the vicious attacks with which the church is faced.

I.

Why should such a condition exist? There are reasons which readily present themselves as being somewhat obvious.

There are many men in the ministry with neither the taste nor the disposition for creative scholarship. Their forte is along other lines. To say this is to imply no criticism. There

are many kinds of creativity of which scholarly production is but one. All are needed.

There are many others who have not made the leisure to master some one subject, but who might have done so. For we have had an ideal of an educated ministry, but not one of a ministry productive of scholarly work. It is not with us as in England and Scotland, where many ministers continue some line of study after settling in charges, and presently begin to make contributions. There are important differences between their circumstances and ours. Pioneering has absorbed much of our creativity and certainly is no less productivity than original work in any other line. And physical distance from libraries presents an obstacle, even where books themselves are not lacking in centers. But in some Southern States it is said there are more automobiles in garages than books in public libraries. Again, there is increasing difficulty in mastering the various fields of "divinity" in the short allotted time; yet although we constantly send men away for graduate work we have not realized from this source enough work of merit.

The increasing demands of the pastorate make heavy inroads upon any fondly anticipated margin of time. Survey has revealed that the typical pastor of even a small city church spends one-fourth of his time in administrative activities. For such work he usually is untrained except in the school of experience. For the fourth of his time spent in sermon preparation he is highly trained, working often with great efficiency. But for the administrative tasks he sees no way to make short cuts except over the road of neglecting something which it seems imperative to do. Nor does there seem to be any fair prospect of relief from the pressure of added duties in the churches. The situation might be eased either through specialization in the ministry or through the church's providing more adequate release from mere table-serving; but ministers are as yet fully as unwilling to do the former as congregations are unwilling to do the latter. We are upon a time when the full work of being a preacher, pastor, and executive of a church of say four hundred members or perhaps fewer, is too much for one man;

but the thinking of neither ministers nor churches is yet adjusted to that crucial fact.

But the largest share of responsibility for lack of thoughtful production must be laid at the door of the seminary professors. The church has set us aside for teaching. But we are not writing. We can readily state many reasons why this should be so; whether our reasons are mere rationalizations it is not so easy to say. One is the widespread assumption that in the end the professor should distinguish himself most of all and perhaps first of all by his preaching rather than by his teaching; hence the very natural division of strength between preaching and teaching. This condition is not without some urgent considerations in its favor; but few men can distinguish themselves and their institutions by doing both tasks superlatively well. Another is the relatively limited library equipment; for a library adequate to purposes of teaching is by no means adequate ordinarily for research. A third is the demand from the church that the professor should spend so large a part of his vacation in conferences and lecturing. These activities are doubtless fruitful in many ways, but the fact remains that they eat away the summers; and it appears that if our summers are not so filled, we feel on the defensive about it. A fourth is the custom of so dividing the professor's time between many fields of teaching that he is left little opportunity for mastery of one; or of so often transferring him in (supposed?) emergencies from one chair to another that he is too often called on to master the bare essentials of a subject. A fifth is the lack of provision for many professors, in the way of clerical and stenographic help. Men who cost the church four to six thousand dollars a year use up their margins of time in doing work which could be secured at an added cost of five hundred or a thousand dollars. A sixth is what may justly be called an improper balance between the practical and the theoretical aspects of study and teaching. The American obsession with the so-called "practical" phase of any affair tends to make us impatient with anything which we can term "mere theory", at the same time making us forgetful of the fact that in the long run (barring accidental discoveries) it is the theory

which ultimately controls the practice. But the immediate result is that any man desirous of conducting a piece of thorough research is badly hampered by lack of time, and even where time is available he is confronted by the demand that his work shall produce a sort of ecclesiastical loaves and fishes and do it at once.

But there are reasons which lie deeper than all these. One is the general method of teaching by which students have been prepared for the ministry. It has been a type of teaching, found to some extent in colleges as well as in seminaries, which has proceeded on the assumption that the professor's function was to choose and present a small selected body of material to the student, whose duty it was in turn to memorize that material. Is it too much to say that until comparatively recently the Presbyterian candidate for the ministry was expected to do little more in seminary than spend three years memorizing a few text-books and some lectures? In any case no one can deny that such work constituted a very large part of seminary "study". And in so far as this was true, it failed to accustom the student to independent critical study of sources; it gave him no practice in making his own way in a field relatively new to him; and it sent him out with something which is deadly to further study, namely, the assumption that in order to master a new field one must have a teacher to choose his material for him and then tutor him in its mastery. Not all ministers fell prey to the process, but many did. And not the least sufferer from this way of teaching is the professor himself who is likely to find he is thinking in terms of teaching a book rather than teaching in a field; who finds his class hour becoming a period for testing students' memorizing rather than guiding their thinking. The whole process is a powerful deadener of freshness and vigor in study for pupil and teacher alike.

Another closely related factor is a result of all this, in two quite different forms. One is the idea fostered among those to whom study comes hard, that with the close of seminary, one's theological education is complete, and hereafter one can get down to the things in the ministry that really count. Shades

of all that is comic, that Calvinistic theological offspring should look at the ministry like *that!* The attitude of this group is in marked contrast to that of our Methodist friends in whom the program of Conference Studies is apparently breeding the realization that study is not a part of a minister's life which can be checked off with the mental comment, "Now that's done"! And a second equally unfortunate result is that for some men desirous of doing genuine study, seminary has stood in their minds as an unavoidable hurdle to be got past before study can begin.

These things in turn all go back to our theory of the function of theological education. In American Presbyterian educational history there are two clearly discernible ideas: one is that the purpose of education in religion is to produce in the "learner" a complete adjustment to an unchanging heritage; the second is that education in religion should, along with familiarity with and allegiance to that heritage, induce the enlargement of it by new discovery and fresh achievement. These two ideas have struggled for the mastery in American Presbyterianism since the eighteenth century. Neither has been completely victorious except in limited groups or sections. But in so far as theological education is dominated by the first idea to the exclusion of the second, there is neither room nor need *now* for the sorts of processes that went into the making of the human part of our heritage. Calvin, the Westminster Assembly, and the others in a line of notable spiritual ancestry, might think for us, but the chief task of theological education from the first point of view is to secure the complete adjustment of the theological student to the thinking of others, rather than in any adequate sense to stimulate him to do creative thinking in his own day, while finding himself at home in and loyal to a great current of thought.

II.

What will come of it if we as a denomination remain relatively or almost completely unproductive? Many probable results suggest themselves.

We are likely to produce a denominational incapacity for honest self-evaluation. If what we "learn" as ministers in the making is chiefly to memorize the results of others' thinking about the church, we become well trained in docility, but not accustomed to a fresh facing of facts. It is well known in historical thought that facts take on new meanings with the passing of time. We easily come to assume that the denomination is sacrosanct; she may be lauded, but her very faults must be proved to be her virtues; and being virtues now, they must be perpetuated! The habit of approaching moot questions with the purpose of proving we are right instead of genuinely examining the evidence is far from making for honest, candid examination of the church-self in one's later years.

It will be necessary to go outside the denomination for our most influential thinking. As conditions change, as new facts turn up, as new problems emerge, we must and will have guidance. Tawney has recently called attention to the disastrous results in the Church of England when that church ceased to think, leaving off the serious effort to make a thorough application of the gospel to the changed conditions in which the church found herself. He remarks that the social teaching of the church had ceased to count because the church herself had ceased to think; for, says Tawney, "religion abandoned the fundamental brainwork of criticism and construction to the rationalist and the humanitarian". It might be plausibly contended that something quite similar is happening among us now. Thinking there will be, guidance there must be; and if it is not forthcoming from within our own group, we must turn elsewhere to find it.

And that thinking and guidance to which we must turn outside our own house will influence us perhaps beyond our willingness to be influenced, certainly beyond our control. One turns to the leaders of thought. If those leaders have not been in some sense marked with the stamp of a great spiritual lineage, the stamp which they in turn impress may be expected to cause far more variation than might have resulted had a denomination proved hospitable to thought within itself, even though there resulted minor divergencies in the current of

thought. Something very like the process seems to be taking place at present. One of the impressive, not to say depressing, phenomena of our own church is the number of young pastors who have quickly swung to some marked extreme of thought. Not trained to think in their theological courses, life "in the field" has forced them to think; in that thinking they turn to such guidance as they can find, but that guidance often does not come from home. Some react quickly toward an upset from which they emerge slowly if at all, while others more fearful settle quickly into a permanent state of fright before anything new or unaccustomed. It is hard to say which is more unhealthy for the church.

All this may be expected to hinder seriously the development of solutions of our problems in the South in a way appropriate to our own genius and culture. When leadership must be imported, whether in men or in books, the interchange of thought will prove immensely helpful; and may we be delivered from that provincialism which see in one's own little habitat all that is worthy to be saved. And yet if we must rely on such a process, how are we to work out solutions thoroughly congenial, native to the soil? One does not with complacence see his own land become non-productive, debtor only.

If, on the other hand, we should be successful in resisting the conquest of ourselves by ideas from without, we have another possibility to contemplate. It is that we should remain a small and become a merely reactionary group in the religious life of the land. We have only to observe current church life in America to see that if a group holds its primary function to be one of preserving a sharply delimited heritage intact against all change, and if at the same time it produces within itself no notable leadership, it then does not grow by assimilating human material from without; it grows in the main only from within, that is by its own children, and it has to resign itself to a serious leakage from that source.

In sum, if we become a non-productive group, living merely upon our past, leadership in spiritual affairs in the present will not come into our hands as a denomination. If we resist outside influences we can hardly hope for more than our own

static persistence in the backwater while the main currents flow on regardless of us. If we cannot resist the changes from without, then those changes must take place largely at the behest of others. It is a troubled world, with new roads to travel, over which men have not gone before. All honor to those vigorous thinkers of other days who set us on our way as a church—to them and to the children of their brain. They gave us strong meat and we have gone in its strength some forty years. But one questions whether it is not time to feed again; for there are mountains ahead which did not appear on their charts. And there is a not inarticulate cry from over the church asking whether we still are vigorous enough to gird ourselves and walk whither we would, or whether we have come to the age where another must gird us and carry us whither we would not.

III.

What can we do about it? The things that may be suggested we shall probably never do solely for the sake of fostering production of books; but we shall doubtless find it necessary to do any or all of them on appropriate occasion before we can foster productivity of a kind to make itself felt in other ways than a mere cataloging of books published.

We at the seminaries are under obligation to conduct our teaching in the light of the best current procedures in other types of higher education. Perhaps no single change is so greatly needed as that which would be brought about if we really believed what the progressive college assumes, viz., that the truest education is self-education. This means more responsibility thrown upon the student to achieve for himself a mastery of some or many of the fields of "divinity"; but under guidance. It means helping him to have more of the experience of discovery and synthesis within fields larger than those which can be covered by the one or two-hour course for one semester or quarter. And it means more severe testing of that mastery than is possible in a brief written examination.

With this must come the recognition that the field of "divin-

ity" is now far too large for a student to gain any adequate mastery of it all in three years. Is not this our alternative: a four-year course, or better mastery of fewer subjects in three? The four-year course offers difficulties that seem almost insuperable, and to many seems decidedly impractical. The issue is not closed that it is impossible; but *if* so, are we not obliged to try for better mastery by omitting something from the already overcrowded curriculum? The omissions need not mean taking subjects out of the seminaries. But why should we not offer the degree for completion of a curriculum in which at least one of the languages is elective? Seminaries now offer "English" courses and Presbyteries constantly ordain men who know neither Hebrew nor Greek. But under the present regime all students are penalized; those taking the languages, because of the abbreviated time devoted both to the languages and to all other subjects; while those who omit the languages are not given a curriculum which always draws out their abilities to the best, and when their work is being done and when it is completed, they are made to feel that they have done a thing somehow unworthy. If men desirous of taking the languages were allowed to omit some other subjects, however desirable, and devote more time to the remaining subjects there would be better mastery of them. And if those who do not take both the languages were offered a better articulated curriculum, with carefully planned sequences, we should have a right to hope for more good scholars in various fields than is possible when they either do the languages at "a poor dying rate" or else drop into a curriculum which is not so carefully planned.

We would also deliberately encourage advanced study in any field of Christian thought or skill, and as far as possible make a hospitable place for those of our young men who, having prepared themselves better, wish to return and serve the Head of the church in the land of their birth. This is not always true of us now. Many men have been discouraged from doing work outside Southern Presbyterian institutions. And cases might be cited of men who have done advanced study, who were thoroughly loyal to the Southern church, and yet who went through difficulty in finding, or actual embarrass-

ment in settling in a place in the church of their fathers; who might have been readily placed in other sections.

We will be obliged to encourage creativity. Research, writing, must be expected, even tactfully demanded, of those able to do it. And they in turn must be allowed such circumstances as will permit such activity. This in turn leads to two further considerations, neither of which will be settled for the sake of any one factor, but both of which we must ultimately face for many reasons.

One of these is the recognition that as a church grows, it cannot be adequately ministered to by one man. The size must remain fixed, or the staff must increase, else the efficiency of minister and church must inevitably suffer. And as specialization becomes more familiar in the church, our first danger appears to be that only the preaching will improve, and not the other functions of the church. A trend observable in some cities, is that "great" churches grow only in membership, but, as e. g., in Minneapolis, not in their church schools. What, then, of the children of those who apparently are benefiting by specialization?

And a second consideration having to do with providing opportunity for greater creativity, as well as with many other problems, is the number of seminaries. Somewhere along the line, quietly and with neither hysterics nor heroics, we must think through to an answer to the question, How many theological seminaries do we need? More than one, we can be very sure, else we shall pay in the end in a different kind of coin. But do we *need* four? If we are only concerned to meet local needs and prepare men so that they can preach, we might support a dozen of a kind. But why should we not begin to think in terms of the maxima instead of the minima of possibilities! There is research to be done, not only in the familiar subjects long established, but in the new problems no whit less pressing, having to do with the adjustment of the church's working methods as she endeavors to carry out the message and purpose of the unchanging gospel in a changing age. These things cannot be done when four staffs are duplicating the minimum essentials. But there is talent, scholarship and consecration

enough in these four staffs, backed by perhaps sufficient resources, so that if they could be pooled, and if at the same time all sections of the denomination could be assured of adequate service, our situation *might* be radically transformed.

And finally it must be said that before we can see creativity flourishing among us, we must become accustomed to what is perhaps the hardest thing for the mind to achieve—a hospitality to a good thing even if it is new, even if it should exhibit old truth to us in a form showing minor variations from the form to which we are accustomed.

THE GOSPEL ACCORDING TO CHRIST'S ENEMIES.*

By J. Stuart Holden, D. D.,
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However widespread in this our day may be the indifference to Religion in its organized forms which manifests itself in all sorts of regrettable ways, this has to be said—that respect and admiration (and I would go so far as to say a certain wistful longing also) for Jesus Christ is just as widespread. It may be, to a large extent, inarticulate. Just as it is very imperfectly informed. But no one who lives at all close to the facts of life can be unaware that quite apart from all conventional forms of Religion He stands higher in the estimation of people generally than He ever did.

A popular writer, whose dicta have extraordinary carrying powers, says in characteristic fashion that "Jesus Christ was the only gentleman who came out of the War with His reputation not only untarnished but actually enhanced". And it is certain that one reason, possibly the most convincing of all that can be adduced, why people in such numbers look upon the Churches with utter unconcern, as having no importance, is that they are so little like Him in their spirit and aim and

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actual quality. The unconscious and undefined desire, which I verily believe is at the heart, and is the interpretation, of much of the world's restless, irritated pursuit of the satisfaction which eludes—and must ever elude it, is just that with which the Gospel record makes us familiar—"We would see Jesus." A great deal of current discontent with the Churches is actually intuitive tribute to Him. Men have a low opinion of them because they have a high opinion of Him!

In one of his incomparable short stories, Ian Maclaren defines what should be the animating purpose of every Christian minister whenever he stands before his fellows, charged with the responsible service of speaking to them in the Name of God—"Speak a good word for Jesus Christ"! For, short of this, that is, short of Him, nothing is of any avail to put men into contact with the sources of that Life Eternal, life not only of endless duration but of immediate potency and quality also, for which we were created and intended, unto which we have been redeemed, and without which we can never realize either the satisfaction of our instinctive needs or the proper measure of our inherent possibilities.

It is my desire tonight once again to speak a good word for Him, and to help all who are present to realize Him and to make personal, vital connection with Him in Whom all the goodwill of God our Father is expressed and conveyed to His children.

And this I propose to do by endeavoring to hold up before you the familiar Evangel at what may be a somewhat unfamiliar angle, in the hope that, just as when the sun's rays fall upon a jewel fresh beauty and brilliance flash forth from it, you may all be able to discern in the well-worn story the ever-new glories which cannot but draw you to Himself, the Living Centre and Source of our salvation. I went to recall to you some of the things which his enemies said of Him!

I.

Now of all that can be declared concerning Jesus Christ our Lord, this is possibly the most unexpected and surprising, that those who were the least qualified by sympathetic appre-

ciation and grateful devotion to commend Him to others, or indeed to understand Him for themselves, actually said the most acutely perceptive and invitingly glorious things about Him.

The extent of their testimony, taken together, is such that it actually comprises the entire Gospel in its essential facts and features. Indeed, if by some wholly unthinkable and widely impossible catastrophe the Bible should become lost to us, if there should be a complete erasure from the human memory of its contents—with the solitary exception of what His enemies said of Him—we should still have, in that, a Gospel full enough to save the world by its proclamation in the power of the Eternal Spirit.

Of course, at the time, the things His avowed foes said of Him were intended for contemptuous and venomous insults. But, even so, they spoke more truly than they knew; as most people do when they set forth anything they see in Him. And, at least, in expressing their observations of Him, though it was in sneer and gibe, they bore irrefutable witness to what He indisputably was. A man's friends may be biased in his favor. What they say of him may be sheer partisanship, suspected on that very account as enthusiastic over-statement. But not so his determined enemies, from whatever cause their hostility proceeds. What they say that is favorable to him may safely be taken as unprejudiced truth, even though it be uttered in the form of blinded and perverse disparagement. The bitter opponents of Jesus Christ, senselessly bitter as we now see them to have been, were all unconscious that one day their scornful taunts would become the triumphant proclamations of His followers.

It is actually the glory of the Gospel that there have been those in every age, not least in this our own, who have been won to faith in Him, and to its living implications, by the testimony of His enemies; those who have found courage to break away from sin and its entanglements; those who have discovered gleams of hope by which they have been led out of gross darkness and stubborn bondage into the light and liberty of love, in words which originally were venomously derisive of

Him. Biting phrases meant to cover Him with contumely have decked Him with light as with a garment. And countless thousands, to whom His Name has become for ever and ever most dear, have first learned its saving sweetness from what His adversaries said.

The fact that He should have aroused enmity is strange enough, when the purpose of His mission and the manner in which He pursued it is borne in mind. And yet it was inevitable that there should be "a division among the people because of Him", seeing that wherever He came, His presence and all that He stood for and proclaimed set inescapable issues for those who were brought into contact with Him. They simply had to take sides. There was no help for it. It was impossible for any one to maintain passive neutrality toward Him. Men became either His friends or His foes. They were either inspired to discipleship or else exasperated to hostility. They could not possibly avoid making visible their preferences between darkness and light. And they have left on record their unavoidable decisions in the form of their testimony to Him.

Hear, then, the Gospel according to the enemies of Jesus Christ!

II.

It was one of them who said: "We know that Thou art true, and teachest the way of God in truth." In contrast to the time-serving custodians and teachers of conventional religion with whose ways we are only too well acquainted, "we know that Thou regardest not the persons of men". What an unintended tribute to the moral perfection of His life! It was this that authenticated the credibility of His teaching beyond all reach of denial and disproof. His ways and His words were woven of one piece. His all too-ready detractors could find no fault in Him at all. His behavior harmonized with the belief He taught. He was Himself the supreme commendation of His doctrine. With every desire in the world to discredit Him no man was able to convict Him of sin.

His life was translucent. It set then, as it has set ever

since, a standard in the conduct of men's inescapable relationships; Godward and worldward, which arraigned every man at the bar of his own conscience and forced him to an acknowledgment of guilty shortcoming. Jesus Christ was then, as He is still, the convincing evidence of the absoluteness of His claim that He had come from God. No other explanation fitted the facts of His life. Nor ever has. Nor ever will.

On the testimony of His enemies we, with our need of final truth on which to build and by which to guide life, may individually rely with confidence upon Jesus Christ. He is God's full and final word to this world. He is true. He is the Truth.

Then it was a crafty and determined enemy, in a dilemma into which His activities had forced the ecclesiastical authorities of His day, who declared, "This man doeth many miracles".

Unlike some of those who would, I suppose, claim to be His friends in our day, who set out to make the Christian Religion acceptable to the modern mind by eliminating Christ's miracles from its reliable records, even going to the length of contesting the reliability of the records, His foes of that time did not attempt to deny them nor to explain them away. And if His pseudo-friends amongst us, who actually undermine what it should be their aim to under-pin, but realized it, when they succeed in divesting Christianity of the miraculous, they only succeed in investing it with absurdity. If it is not miraculous, superhuman and supernatural, it is nothing. Nor has it anything of effective help for sinful, incapacitated man. For apart from Christ's power to do the humanly impossible and inexplicable for and in those who confide in Him, what hope is there for the salvation and re-creation of sin-wrecked and ruined lives? And where is it to be found?

His miracles, attested by His enemies, are the epitome of those processes of grace by which He meets the deep needs and liabilities of our fallen human nature. They are acted parables of His might. In the stories of lepers cleansed, or devils dispossessed, of tempests stilled, of hungry crowds fed, of paralytics vitalized, of elements transmuted, we see Him at work

in circumstances which answer to our own present moral and spiritual situations. And what a Gospel is this! That the Christ with Whom we have to do, Who seeks us down the devious ways of life to which we have turned, doeth, in these very situations, "many miracles"! What a Gospel! That our stains may be cleansed! Our fetters may be broken! Our hungers may be satisfied! Our storms may be quelled! Our deranged and deteriorated capacities may be renewed! Our tastes and dispositions may be changed! Our lost things may be restored to us and to the service for which they were divinely entrusted to us!

We may take it from His antagonists that He actually did miracles before them, which, in sheer self-interest, they would have pooh-poohed out of existence if they could. We may take it from Himself direct, that neither in this respect nor in any other has he changed one whit.

IV.

Another group who sought to blight His reputation and to inflame active disfavor against Him by playing upon popular prejudice, said "this man receiveth sinners and eateth with them! He actually goes to the length of making the hated tax-farmers His friends! Every one is aware that a man is known by the company he keeps. We know of what sort these people are with whom He consorts. He's no better than they are"!

And all unwittingly, by the implied slander, these too proclaim His undying glory. For if anything is true of Him it is this—that He is the friend and brother of those who have failed and fallen and cannot rise. Neither condonation of their sin, nor extenuation of their failure, nor condemnation of themselves does He ever suggest. It is not in any such fruitless way that he befriends men. Simply He proffers the help of One Who entirely understands their nature. One Who estimates to an ounce the weight of the temptation which has overborne them. One Who knows their secret battles and defeats and remorse. One Who makes every allowance that ought

to be made. One Who loves them and Whose love will go to all lengths, and stop short at no sacrifice, in order to serve their interests and the glory of God which is bound up with them. The aim of His friendship—which is the greatest reality in all life to those who welcome it—is to uplift and transfigure them into ever-increasing approximation to what God intended them, from the beginning, to be. Of this He is Himself the standard and pattern. And the possibility of such a life Jesus Christ sees in the unlikeliest and in the unloveliest.

When the full story of this age of scientific accomplishment comes to be written, I think one of the most amazing wonders to be chronicled will be the achievement of synthetic chemistry, which, from the black, unpromising, unbeautiful by-products of coal-gas manufacture, has evolved the most exquisitely colored dyes, the most potent drugs, the most fragrant perfumes. And when it has been told, as it deserves to be told, that story from the book of Natural Science is simply a parable of the mighty transformation effected in the life of that man, though he be the most unpromising, though he thinks of himself with only too much justification as the chief of sinners, who accepts the overtures of the Friend of sinners.

"Tak it, wumman! It's for sinners!" said the old Highland minister to a poor woman who waved away the proffered Cup of the Sacrament because of the burning accusations of her reproachful conscience. Take it you, my brother, my sister, the gift of the redemptive comradeship of the Saviour Christ. He's the Friend of sinners! His enemies said it! His friends—a motley lot, know it and glory in it!

V.

The malignity and hatred which dogged His footsteps throughout His life were not silenced when their aim had apparently been accomplished. As He hung upon the shameful tree, all unaware of the significance that would forever attach to their last mockery, His enemies cried, "He saved others: Himself He cannot save"! They remembered Mary, out of whom He had cast seven devils; and Matthew, and Zacchaeus,

and the sons of Zebedee, and Bartimaeus, and Lazarus, and many another. Beyond all cavil He had saved them. They were literally new people since they had been in contact with Him. That much they had to concede. It would have been futile, in face of what the populace knew, to deny it. Though it was little these disdainful scoffers realized of the content and meaning of the term they used in their jeering.

And it was altogether beyond their comprehension that the fact with which they taunted Him—"Himself He cannot save" —attests for all time the redeeming reality of the Everlasting Love of which He was the supreme expression. Obtuse though they were, they had unconsciously hit upon the profoundest truth in all the philosophy of helpfulness, as well as in the entire episode of the world's salvation.

For there is no other way—there never has been—of saving others than by losing one's own life. In that issue anything obtainable at less cost is unavailable. "Come down from the Cross if Thou art the Son of God," they mocked. Had He done so they would not have been convinced; for had He done so He would not have been God's Son. It was in not coming down that He manifested the love and power of the Godhead.

This, then, in briefest form, is the Gospel according to Christ's enemies, the Good News of His revealing truth, of His saving power, of His condescending comradeship, of His measureless, sacrificial affection.

On the occasion of the Garibaldi Centenary in 1907, the London Times' leading article contained these words: "A statesman of genius may secure our admiration; a loyal king our passionate loyalty; a prophet our eager acquiescence, and, in time of crisis, the obedience of our will. But it is the man who is willing to die for us that wins our love." The Man Who is willing to die for us!

My friends, has that Man Who, loving loved us to the end, and will love, with the very love of God, secured our love in return, yours and mine? Have we acclaimed Him (in the only way that has any meaning) by gratefully receiving His gift and gladly yielding our lives to His control? We have, intentionally or otherwise, come again into contact with Him

tonight through listening to echoes of the raucous voices of His enemies. We have often come so far before. But have we, individually, made vital connection with Him?

Do you ask, How? Well, while there are as many roads to Christ as there are people to tread them, every man begins the Christian life by some definite act of Christ-recognition which is peculiarly his own, some simple act of moral submission which expresses belief and trust. And this is essentially a matter not of emotion, but, in the last analysis, of will.

Just as the formation of our human friendships follows the course of dawning apprehension, of growing desire and confidence, leading to that ultimate self-committal which is the initial act of a continuous trust (so that a friendship is both an adjustment and a gift), so is the beginning of the Christian life.

Do you see in Jesus Christ, and by no means for the first time, and does this glance at the testimony of His enemies help you to see, the satisfying expression of what purports to be God's presence in the world? Then trust Him in just the same way. Trust His revelation of God and His Will, of His Own redemptive mission, of the everlasting mercy. And that not because you know everything, but because you know enough to warrant this initial step.

Then you will begin to find the assurance of His acceptance in an imparted moral power for following henceforward His direction. He will prove Himself within you, subduing, suppressing, developing, teaching, correcting, making you competent, inspiring new motives and impulses, uniting you to all others who love Him in the work of His Kingdom in all the world. This is the life everlasting. He is the Author of eternal salvation to them that obey Him. You may enter upon experience of it now. Here in the quiet of this place you may begin to realize Him for yourself, in an unique way—all your own.

Speak to Him, thou, for He hears,
  And spirit with spirit can meet;
Closer is He than breathing,
  And nearer than hands or feet.

Give Him His chance; and He will give you assurance that is unshakable! "If any man hear My voice and open the door I will come in to him!" "Him that cometh to me I will in no wise cast out!"

THE GRAND OLD MAN OF MISSISSIPPI.

By Henry W. McLaughlin, D. D.,
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"Whar' de old elder?" This was the way in which a prominent minister of Jackson, Miss., Rev. Dr. J. B. Hutton, was addressed by a Pullman car porter. A year or more before this Dr. Hutton and Dr. C. W. Grafton, a country preacher of Union Church, had traveled together from Mississippi to Columbia, S. C. They had not been on the train very long before the country preacher knew the name and the essential details about every passenger on the train. As the day was drawing to a close he said to those who were seated around him, "About this time down at Union Church we read a chapter in the Book and have a prayer. Don't you want to join us in it?" One fellow from Philadelphia said, "No, I am not interested". The old country preacher beckoned to him and said, "Young man, you come sit here by me". Dr. Grafton's dominant personality and his long practice in the training of youth were such that he commanded obedience even of this cynic. He put his arm around his shoulder and said, "Now, son, you were telling me about that wife and those children up in your home in Philadelphia. We are going to have a prayer for them." The porter strolled in while the evening worship was in process and was so impressed, the next time he saw Dr. Hutton, which was a long time afterwards, his first question was, "Whar' de old elder"?

Information for this article has been obtained from Dr. Grafton, his son and grandson, three generations of Presbyterian preachers.

Last summer I was invited by a young minister just beginning his pastorate in the country to make him a visit. After spending two days with him I said, "Now, I have been doing what you asked me to do for you. I want yau to do something for me, and that is to drive me to Union Church to visit Dr. C. W. Grafton." We had to go nearly one hundred miles out of our way, but it was many times worth it.

It was on Saturday, and we found the old preacher in his study. He was hard at work, as thoroughly engrossed in his sermon as a man of thirty. He gave us the outline and presented to us the message which was completely absorbing his attention. I said, "Dr. Grafton, it is remarkable how alert you have kept your mind, for you tell me that you are eighty-four years of age". He got up from his seat and walked across the room to a book-case, from which he took a long scroll. He said, "I take mental gymnastics and this is one of them". He unrolled the scroll and on it were the pictures of all the Confederate generals. He said, "I look at these faces and I must be able to call the name of every one of them. When I meet a man I must be able to call his name."

His grandson,who is the third generation of preachers in the family, says of his grandfather, "His study is in the old manse in which he lived during the first part of his ministry. He now lives in another building which he put up to be used as a boarding house for the school. In the manse study he has the quiet and the companionship of the cows and the birds, the grass and the flowers. There are his books, accumulated for the last sixty years. Here are shelves of sermons of six decades, written out in outline, and treatises arranged in chronological sequence. Here is the desk by the open window with the open Bible given him by a beloved sister. Out of the window he sees the grass, the trees, the fence, the woods, the cows, the insects. Back of the study is a well-worn path, up and down which the old scholar paces as he evens out the rough parts of his sermon. Here, too, around the workshop of the pastor, are the rooms full of the tenderest memories. In that corner his wife whispered her last word; in this one a son just come to manhood uttered his parting farewell and went to his reward;

here he knelt down with another son, as he was about to go as a missionary to China, and gave him the benediction which the young man carried in his heart through more than a quarter of a century of service in that far-off land. They are these: 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusted in Thee.' "

We left the old manse study for the home in which the preacher lives. His pets were two black kittens. He said he called one Pot and the other Kettle. I said, "Dr. Grafton, which is Pot and which is Kettle"? He said, "I don't know".

We went from the home to the church; an ordinary little country church, standing back from the highway in the solitude of the open country among a beautiful grove of trees. I went into the pulpit and said, "Dr. Grafton, this has been your throne for fifty-eight years. Who can calculate the value of the influence which has emanated from your messages here or estimate the helpfulness of the transformed lives which have gone out of this place to every quarter of our land?" It is interesting to note his answer. He did not say, "I thank you", or "That is true", or "I give God the glory". He simply said, "Please lead us in prayer".

Before the days of electricity, even before the days of the coal oil lamp, when cook-stoves were unknown and matches had not come into use, C. W. Grafton was born in Madison county, Miss., the second of six children, and his birthday was December 21, 1846, making him eighty-four years of age. He is still the active and acceptable minister of his first pastorate, where he came to preach fifty-eight years ago. He has not used spectacles for more than twenty years and his hearing is unimpaired; of the original thirty-two teeth, all are in their places and still doing service.

Soldier.

The great Civil War found him a boy in his early teens; first his father, then his brother were called out to the defense of the Confederacy. All the care of the home fell upon the

embryo preacher and his younger brother, who managed to keep the farm going.

One of his most vivid memories is that of the siege of Vicksburg. In May, 1863, he was hoeing corn in Madison county and in the distance heard the thunder of Grant's guns as they pounded away upon the defenses of the city. In the fall of that year, when he was not yet seventeen, he answered the last despairing call of the Confederacy and was sent to join the command of General Joe Johnston. He was slight in stature and became one of General Forrest's troopers, assigned to bearing dispatches.

In his first action with the invading troops a charge was ordered against the enemy, who held their fire until the gray-jackets were swarming over a rail fence. As the lad reached the topmost rail a storm of bullets swept over the crest. Down he went, the grim attackers swept on to victory with ranks thinned out. At the first roll call there was no answer to the name of C. W. Grafton. A cousin stepped over to the lad's father and said he saw him fall as he crossed the fence. But the father's grief was quickly changed to joy by the arrival of his son, dishevelled and soiled but without a scratch. According to his version, the top rail had turned and spilled him on his head and when he came to himself the battle was over.

Scholar.

Pine knots abounded and threw out the cheeriest light ever known. By such a light young Grafton and his brother studied the classics. He prepared himself for college and graduated from the University of Mississippi in the class of '68, the first regular class after the Civil War, and of that class he is the only living survivor. He made a record that has been the despair of those who have come after him.

After he graduated at the University he taught school for a short time at Sardis, Miss. After this he pursued his ministerial training for three years at Columbia Theological Seminary, where he graduated with distinction. Even before graduation he had begun his ministry at Union Church, which has now lasted for over fifty-eight years.

Education.

In the middle and late '80s the education situation in Mississippi reached its lowest depth of hopelessness. The Union Church was far out in the country, removed from the highways of men. There was little to attract good teachers and the schools were taught by wanderers who came and vanished after a few months of inadequate pay. The church is located twenty-five miles from Brookhaven on the Illinois Central Railroad and twenty-one miles from Vaiden on the Mississippi Valley Railroad, and until the automobile came there was no way of access except by horses, buggies and carriages. Dr. Grafton, in support of the location, says, "It is truly out of the way and far off in the country, but the birds have been singing here to admiring listeners for one hundred years, and the flowers and grasses have been blooming and growing and the pure spring water has been flowing just below the church building and the great forest trees have been lifting up their branches and have been waving in the winds, and nature has carried on her great processes in silence and in dignity".

He loves the spot, but it has been difficult to get strangers to live there as his co-laborers. In speaking of the difficulty to secure teachers, Dr. Grafton says, "On one occasion a young man was elected to be teacher of our school at Union Church. He left the railroad and came out twenty-two miles, where he spent the night. While there we supposed he pondered over the long road, and next morning he turned his horses around and went straight back and we have never seen him since. Later on a young lady was chosen to be our music teacher and she came out with high hopes, but when she got settled she, too, thought of the long distance and hope died out in her young heart, and after two or three days she, too, left us and we have seen her no more."

These discouragements led Dr. Grafton to undertake the school himself for the benefit of a large number of children just reaching school age. In ten years there passed under his tutelage four hundred boys and girls. His graduates were eagerly sought after and through them came the hardest temp-

tations of his whole life, for large institutions made constant and sustained efforts to secure him as president. All of these he steadfastly refused, announcing that when he had finished with the present generation of boys and girls he would give his whole time to the pastorate. He was offered the presidency of the two largest institutions in the State. He was unanimously elected to the head of one of them, as well as to a college outside of Mississippi.

One of his great ambitions was to specialize in theology. In his prime there came a call to become professor of theology in his *Alma Mater*. It was the temptation of his life. He declined all these flattering offers of position, honor, trust and large salaries to remain as a country preacher on a salary of around $600 a year. He says, "I was called to be the pastor of Union Church and I have never been convinced that the Lord wanted me anywhere else". No doubt he had the spirit of John Frederic Oberlin, who was for fifty-three years a country preacher in the Vosges Mountains in Alsatia. When repeated calls came to him offering large emoluments and positions of distinction, he always said, "My place is where I can be of the greatest service at the least recompense". Dr. Grafton used to say to his students in the school, "There are three kinds of work—the work of a slave, done through the fear of punishment; the work of an hireling, for the money that is in it; and the work of a child, done for the love of father and mother". He urged them to work for the noblest motive—the love of God. This is the motive that seemed to have actuated him in remaining at Union Church.

As a result of his labors, not only the school buildings were erected, but two boarding houses, one for boys and one for girls, all without a dollar of appropriation from State or county or one dollar from the millionaires of the land or one dollar from endowment. "One patron would bring boards, one lumber, one brick, one would do hauling," says Dr. Grafton, "and these buildings all stand there now to show for themselves, representing the time, the soul, the heart, the love of the country preacher." It is pleasing to note that on the foundation of this work as early as 1912 there was established a

fine agricultural school. Three large commodious buildings were erected on a tract of land within calling distance of the manse and the church, where large numbers of young people gather from year to year. Dr. Grafton's students have gone out to serve society in all walks of life. One of them is a major-general in the United States Army, others are ministers, doctors, missionaries, educators, professional men, leaders in the world of business, and large numbers have given their lives to work in the schools. In 1926, on his eightieth birthday, he was presented with a birthday Christmas tree by his former school children—many of them living in other States. On the tree there were in dollar bills $505. It was a thrilling moment in the life of this veteran teacher and preacher.

Pastor.

He has passed through much sorrow. In the early part of his pastorate he lived through the Reconstruction period. For a while he and all his people were under the domination of the negroes, just out of slavery. Then there came a period of great financial depression. Cotton went down to four or five cents a pound. Every one heard of mortgages, liens and deeds of trust all over the land. Many of the farms were given up to the creditors. Then about 1906 the boll weevil struck the country, which brought absolute ruin to the cotton industry. In spite of all the adversities which have come to this community, Dr. Grafton says, "The church and school were great conservators and the old country church slowly and surely is recuperating and girding itself we hope for better and richer days to come. During all these periods the old church has been faithful in answering the calls of benevolences."

And sorrows came, too, into the very inner shrine of the home. The wife of his youth and the mother of his children was taken. There were two graves of little children; in addition to those, one of a beautiful girl of twenty and another of a promising youth in the prime of young manhood. He had to be father and mother to the children after the death of his wife.

Dr. Grafton, having been a child of sorrow, became a minister of comfort. His own triumphant personal faith that had known no breaking made his life a benediction to these country people for over fifty-eight years. He has frequently been called far beyond the bounds of his congregation to minister in the house of sorrow, in the homes of other denominations. Sometimes they have said to him, "We have nothing at all against our own preacher, but you have known and taught and loved our children and we wanted you with us in the time of our grief".

Dr. Grafton has known the bankrupt of his own fortunes and has weathered the storms with unfaltering faith in the great eternals. He has, therefore, been able to communicate his confidence and strength for the uplift of those who have faltered about him. When discouragements and privations have come, like the prophets of old, he has been able to lift in exultant voice, "The dawn cometh", and hundreds of weaker members of the great human family have been encouraged and vitalized.

Dr. Grafton says that he has buried a whole generation and the congregation upon which he now looks Sabbath after Sabbath is composed largely of the grandchildren of the men and women who were the members of his parish in the beginning of his ministry. As he walks around and sees the bright faces of his young people he is led every now and then to ask if they remember their grandparents. The boys and girls will go away and say, "The preacher knows more about my grandparents than I know myself". Then he says with a twinkle in his eye and a kindly smile, "If you knew what sort of grandparents you had, you would feel inspired to rally up and do better than you are doing".

It is not strange that Dr. Grafton is known as the "grand old man of Mississippi", and that in 1916 he was elected Moderator of the General Assembly of the Presbyterian Church, U. S., the highest honor in the gift of his peers.

INSPIRATION AND INERRANCY.*

By Michael Mar Yosip,
Pastor First Presbyterian Church, Temple, Texas.

In the April issue of "The Union Seminary Review" of last year there appeared an article on "The Composition of Scripture", by Professor Kenneth Foreman. When I had read that article twice, I felt my old college class-mate had done a fine piece of work for our church. His article was written in such a calm and sweet spirit. When the last issue of the Review reached me I at once started to read it. In that issue there is an article by Dr. J. P. Robertson, calling in question the general view represented by Professor Foreman's article on the composition of Scripture. After reading Dr. Robertson's article carefully it made me sad. Not because I think Dr. Robertson has not the right to hold any view he chooses about the composition of the Scripture, as long as he holds to the fact that the Bible is the word of God and the only infallible rule for our faith and practice. But because I believe that the view Dr. Robertson holds is impossible in the light of the great discoveries in the field of science and Biblical knowledge. Furthermore, I believe that Dr. Robertson and those who agree with him are keeping our great church from that place of leadership which it should have. Dr. Robertson and those who agree with him think that their view of the composition of the Scripture alone is compatible with a robust faith in the inspiration and the revelation of the Bible. I have no desire to enter into a controversy with so able a disputant. But I should like to call the attention of Dr. Robertson to some references in the

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*Mr. Mar Yosip is a B. A. graduate from Davidson College, class 1911; B. D. from our Louisville Presbyterian Seminary, class 1914; M. A. from University of Texas, class 1929; has also done some graduate work in education and philosophy in University of Texas for degree of Ph. D. Mr. Mar Yosip's article came in the form of a letter, with no heading. The editor has ventured to head it "Inspiration and Inerrancy". It is understood that in this article, as in all articles in the Review, the author is solely responsible for the views expressed. Before reading Mr. Mar Yosip's discussion, please read editorial note, "Inspiration of the Scriptures", page 251.—Editor.

writings of a few men whom we all know to have been stalwart defenders of the Bible, and "the faith which was once delivered unto the saints". I do this because Dr. Robertson seems to think that Dr. Francis L. Patton is not being fairly treated when he is quoted as supporting the view set forth in the article written by Professor Foreman.

Let me, therefore, ask Dr. Robertson to take down the first volume of Hodge's "Systematic Theology", and turn to page 165. He will there find these revealing words: "This, of course, does not imply that the sacred writers were infallible except for the special purpose for which they were employed. They were not imbued with plenary knowledge. As to all matters of science, philosophy, and history, they stood on the same level with their contemporaries. They were infallible only as teachers, and when acting as the spokesmen of God. Their inspiration no more made them astronomers than it made them agriculturists." These words were written sixty years ago. Many believe that the greatest book on the atonement in our generation was written by the late Dr. James Denney, who was Professor of New Testament Language, Literature and Theology in the United Free Church College of Scotland. The title of the book is "The Death of Christ". This book has a chapter on atonement and inspiration. On page 315 Dr. Denney says: "Usually those who are perplexed about the inspiration of the Bible discuss their difficulties which no consideration of what the Bible means as a whole; and yet it is as a whole that we can attach any meaning to its being inspired. There is no sense in saying that every sentence is inspired: we know that every sentence is not inspired."

The Presbyterians of the world are proud of the writings of another great defender of our faith from Scotland, the late Dr. James Orr. His book, "The Problem of the Old Testament", is considered the ablest answer to destructive criticism. His book entitled "Inspiration and Revelation" is a wonderful defense of the inspiration of the Bible. On page 101 of the last named book Dr. Orr says: "The class of difficulties in view are not those connected with miracle—these will be dealt with in another chapter—or those arising from supposed con-

flicts of the Bible with science. The latter give little concern, once it is recognized that the Bible is not a text-book of physical science, anticipatory of the discoveries of the nineteenth and twentieth centuries. Few people are any longer disturbed by the acceptance of the Copernican theory of the heavens, or the knowledge of the long duration of the ages of geology; the theory of evolution, now commonly accepted in principle, has undergone modifications which remove most of the aspects of conflict between it and the theistic and Christian view of the world; the older statements made as to the enormous antiquity and primitive barbarism of man, are undergoing considerable revision; while the scriptural (rather the Ussherian) chronology is, on its side, discovered to need, and to admit of, a corresponding extension." In the same volume, page 210, Dr. Orr has a word about the doctrine of verbal inspiration. He says: "'Verbal inspiration,' however, is often taken to mean much more than this. It is apt to suggest a *mechanical* theory of inspiration, akin to dictation, which may be held to imply a *literality* in narratives, quotations or reports of discourses, which the facts, as we know them, do not warrant." The book from which I have quoted was placed in my hands by the late Dr. R. A. Webb. No one has ever questioned the orthodoxy of that great teacher of theology, and yet he was not afraid to put this book in the hands of his pupils.

Let me now quote from the writings of other great lovers of the Bible in other communions. Bishop Charles Gore is one of the great orthodox scholars of the Church of England. On pages 62-63 of his book entitled "The Doctrine of the Infallible Book", Bishop Gore says: "If we are now unwilling to say that the Bible is the word of God in the sense that all its phrases, on all sorts of subjects, were dictated by God and are infallible, yet we are no less sure than our ancestors that it contains and conveys the word of God." A little while ago there came off the press a book entitled "The Authority of the Bible", by Professor C. H. Dodd, of Mansfield College, Oxford. On page 13 of this book Dr. Dodd says: "It long ago became clear that in claiming for the Bible accuracy in matters of science and history its apologists had chosen a hopeless po-

sition to defend. The old dogmatic view of the Bible therefore is not only open to attack from the standpoint of science and historical criticism, but if taken seriously it becomes a danger to religion and public morals. A revision of this view therefore is an imperative necessity."

I should like now to call the attention of Dr. Robertson to a few references in the writings of men on this side of the Atlantic. Few men in our country have been so prolific in their writings on Christian and religious subjects than Dr. James H. Snowden, a Presbyterian, Professor of Systematic Theology in Western Theological Seminary. Dr. Snowden is the author of some twenty volumes. In his recent book entitled "Old Faith and New Knowledge", Dr. Snowden has the following to say of the theory of verbal inerrancy. "It cannot be made of the original Hebrew and Greek manuscripts, for these are long since lost. There are in existence about 1,800 Greek manuscripts of the New Testament, but only five of these go back into the fourth century A. D., and these manuscripts contain about 300,000 variations.* . . . Scholars try to remove these errors and construct as correct a text as they can, but no one thinks this reconstructed text is identical with the autograph copy, and our Revised Version of the Bible rests on no existing Hebrew or Greek manuscript, but on a theoretical text the scholars themselves have made. Where, then, is our inspired and inerrant Bible? It is not to be found; it is not in existence. On this theory of inspired inerrancy, we have no Bible and are of all men most miserable." The above quotation is to be found on pages 101-102 of the above named book.

There are many great preachers of the Gospel in our land,

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*Mr. Mar Yosip will allow the Editor to add a note about these 300,000 variations, or "errors". It is not that there are 300,000 places in the New Testament where these variant readings or "errors" occur, but that there are 300,000 variants all told. In the manuscripts many places differ among themselves, so that many variant readings are centered on a single word; for each manuscript is compared in turn with one standard, and the divergencies are ascertained. Then these sums are added together, and the result given as showing the variations actually observed. In spite of these 300,000 variant readings or "errors", not a single article of faith or moral teaching is lost.—Editor.

and none of them holds a higher place in the esteem of his brethren than that held by Dr. Charles Edward Jefferson, who for years stood in the pulpit of the Broadway Tabernacle in New York City. He has always preached the great truths of our holy faith. He believes in the Deity, atoning death, and the virgin birth of the Lord Jesus; as any one may find out for himself by reading his writings. And yet this minister of the Lord does not believe in the theory of inspiration which Dr. Robertson holds so essential to the integrity of the Bible. In his book entitled "Things Fundamental", page 100, Dr. Jefferson says: "The Christian church is coming to see that the Bible is not a book of science. There are different spheres of knowledge, and the Bible is supreme only in one of them. The men who wrote the Scripture knew nothing of science as we understand it today. They were ignorant of physiology, geology, geography, biology, zoology, astronomy."

This view of inspiration is held not only by modernists, but by many strict fundamentalists. Dr. Clarence E. Macartney, a strict fundamentalist, says: "When I said the Bible was an infallible guide, I meant infallible as a spiritual guide." Commenting on the discrepancy in the number slain in battle as given in Kings and Chronicles, he says: "I cannot make my regard for the Bible rest on whether ten thousand or a hundred thousand were slain. The whole matter is irrelevant." (Quoted by Dr. Snowden, "Old Faith and New Knowledge", pages 104-105; also by Dr. Campbell, "Freedom and Restraint", pages 27-28.) Dr. Robertson seems to think that his view of the inspiration of the Scripture alone is compatible with our "Confession of Faith". But there are others who are just as sure that the "Confession of Faith" does not commit itself to any one given view of the inspiration of the Bible. Dr. R. F. Campbell quotes Dr. Walter L. Lingle as holding such a view. Dr. Lingle says:

"That statement* seems to make 'plenary (full) inspiration'

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*"That statement" has reference to a statement contained in an overture to our General Assembly of 1928, as follows: "In view of the clear and full statements of our standards as to the plenary or verbal inspiration of the Scriptures." See UNION SEMINARY REVIEW, July, 1928, pp. 383-384.

and 'verbal inspiration' synonymous terms. I do not so understand them. This statement also declares that the Confession of Faith teaches clearly the doctrine of 'verbal inspiration'. The Confession does teach clearly the great fact of inspiration, but if you will search its pages again you will probably be convinced that, while it does not deny the doctrine of verbal inspiration, it does not teach it. In fact, it teaches the great fact of inspiration with power, but you will probably end your study of the Confession with the conclusion that the Confession does not commit itself to any theory of inspiration." (R. F. Campbell, "Freedom and Restraint", page 32.) Dr. Campbell seems to be in sympathy with the view of some of the men I have quoted. I should like to quote Dr. Campbell's own words. "Whatever we may think of the views of these devout scholars, whether to us their position seems perilous or not, logical or illogical, consistent or inconsistent, we must recognize that scholars as great in reverence and humility as they are in scholarship find it not only possible, but, in their view of the facts, *necessary,* to distinguish between inspiration and inerrancy, between infallibility in religious truth and inerrancy in those secular matters that constitute the drapery and wrappings of that truth." ("Freedom and Restraint", page 25.) Dr. Campbell has said the least that can be said for this view of inspiration held by so many great scholars and lovers of the Bible. And it is my opinion that if all our ministers would follow Dr. Campbell's calm and sweet spirit in this matter there would be less suspicion among us about our brethren in the ministry.*

I should like to give another reference from a man our church remembers as one of her greatest sons. I refer to Dr. James Henly Thornwell, who was Professor of Theology in our Theological Seminary in Columbia, S. C. In Lecture 1, volume 1, of his "Collected Writings", page 51, Dr. Thornwell says: "Contents of revelation may embrace things that are strictly natural, that fall within the sphere of human ex-

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*Every minister in our Church, and indeed every Southern Presbyterian, should read Dr. Campbell's book, "Freedom and Restraint", the Sprunt Lectures at Union Seminary in Virginia for 1930.—Editor.

perience and observation. There may be allusions to geography and history, to civil and political institutions, to manners, customs and conditions of different countries and people. Surely, in relation to these human understanding, when furnished with the proper sources of knowledge, is competent to judge. It deserves to be remarked, however, that truth in these respects is only a presumption but not a proof, of truth in others. A book may contain no blunders in the sphere of the natural, and yet not be from God. Neither, on the other hand, would error in these respects convict a professed revelation of imposture, unless it claimed to be infallible in all matters."

I have quoted only a few references which could be easily multiplied. The loyalty and devotion of these men cannot be questioned. These men do not agree with the view upheld by Dr. Robertson and those who hold the same view of inspiration of the Bible. Whom shall we follow in this important matter? As I see it, our church must come out openly for a saner and a more scholarly view of the inspiration of the Bible. Our colleges and seminaries are the places where this view must be taught, and our church must trust its teachers. Our beloved church must not repeat the mistake made by the Reformers who quoted Scripture texts to disprove the scientific findings of men like Galileo and Copernicus. Let us hope that that day is past, never to return. Why should our church be afraid to follow the leadership of great Christian scholars? These men are doing more to inspire faith in the Word of God than those of us who are insisting on a view of inspiration that neither the Bible itself nor those who know its history the best can admit to be a sane view of the Word of God. It is little short of tragic that some of our best ministers and teachers should be looked upon with suspicion because of their view of the inspiration of the Bible. This is a deadly attitude for a church which by tradition has always stood for scholarship. Our church is training men for the twentieth century. To turn out men from our theological schools who are ignorant of what the greatest scholars believe to be a saner view of the inspiration of the Bible is a mistake. This atti-

tude is bound in the long run to be injurious to our future ministers and the church they seek to serve.

THE NEW ENGLAND EMERSONS.*

By S. H. Chester, D. D., LL. D.,
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From the year 1840, when Ralph Waldo Emerson published the first volume of his essays, to the time of his death in 1882, he was recognized, both at home and abroad, as the outstanding figure of American letters.

Because of the general loss of interest in his transcendental philosophy, and also because his brilliant but somewhat bizarre rhetoric does not appeal quite so much to our practical and prosey times as it did to the readers of fifty years ago, he is comparatively little read today. His name will always be honored among us, however, for the standing he secured for us in the literary world of fifty years ago, and also because of what we know of his unblemished life and lovable character.

In the year 1900 a family memoir* was published, but only in a limited edition for private circulation. For that reason it has never attracted the public attention which the very interesting character of its contents would otherwise have given it. It reveals the fact that the family was a very prolific one and contained, perhaps, a larger proportion of literary and professional men than any other New England family. Their especial *penchant* was for the ministry of the Congregational Church, Ralph Waldo himself standing eighth in the line of his immediate family in this clerical procession, to which all the collateral branches likewise contributed their quota.

Their thorough-going Puritan affiliations—from which, however, many of them seriously departed in later years—are

*The Ipswich Emersons: A. D. 1636-1900. By Benjamin Kendall Emerson. Press of David Clapp & Son, Boston.

indicated by the names, such as Nehemiah, Abijah, Abigail, Mehitabel, etc., with which they so frequently afflicted their offspring. Many of them also were distinguished by some form of interesting eccentricity or, at least, of marked individuality, as the illustrations given below will show.

Their general excellence of character is indicated by the remark of a certain Mrs. Dorothy Murray, that "her one desire regarding a future life was that she might go where the Emersons went. She had never known any better people, and would be content wherever they went."

Their New England progenitor was Thomas Emerson, who came from England and settled at Ipswich, Mass., in 1635. His son, Rev. John Emerson, Ralph Waldo's clerical ancestor at the seventh remove, is described as an eloquent preacher and a man of great personal attractiveness. On a visit to England his personal charm and good looks attracted the attention of Queen Anne, and on his return to America she manifested by frequent gifts her interest in his work.

He was settled at New Castle, Mass., on a salary of $325 a year, "besides the contributions of strangers". The town also promised to provide him a manse, but postponed the building from time to time. He often reminded the people of their promise from the pulpit, and many town meetings were called to consider the matter, always ending in a vote to build. But still there was no manse in sight. At length, finding his house too inconvenient and his salary too small, he called the people together and informed them that "he found the 'ayre' of New Castle *not agreeable to his thin constitution,* and that it would be necessary for him to move further away from the sea".

This is probably the first instance in American Church History, but by no means the last, of a dissatisfied pastor giving his own or his wife's health as a reason for desiring a change.

In 1715 he removed to Portsmouth, where he had a very prosperous ministry until his death in 1732. The forces of nature cooperated with him there in the form of an earthquake, as the result of which *more than forty members at one time* were added to his church.

His appeals to the people were also reinforced by the interior decorations of the church. The young people, the record tells us, "were greatly impressed by great canvasses spread on the walls, resplendent with red and blue angels". There was also a high and spacious mahogany pulpit with a sounding board overhead, on which scriptural scenes and texts were printed.

The class distinctions which still prevailed in New England were carried into the church and were indicated in an interesting way. The centre of the church contained a block of square pews which were assigned to the more important members. For a family to get a square pew and find themselves comfortably seated in it "gave those early Christians", the record tells us, "the same sense of superiority and satisfaction that the possession of an opera box does to their descendants".

The church bell was a gift of the English government, "evidently looted in some foreign war, as the inscription was in a foreign tongue".

A historically illuminating episode in the life of this member of the family was his correspondence with the famous Dr. Increase Mather concerning a recalcitrant son who attended Dr. Mather's school, and who had been publicly punished for some fracture of the rules. His father was displeased and proposed to transfer him to another school in which the discipline would be less severe. He was informed by Dr. Mather that his letter proposing the transfer was "very offensive", and, he hoped, would be reconsidered, as the proposal reflected injuriously on his school. He wished it clearly understood, however, that if the boy returned his punishment, in case of further delinquencies, "would in no case be remitted". The change was made and seems to have worked well, as the boy ultimately became a Congregational minister.

It is possible that his association with Dr. Mather was responsible for his part in the following incident, in which he does not appear to advantage: A certain Mrs. Taylor was accused by her own brother of being a witch. She related that "she was carried into a room, where her brother on one side and Mr. Emerson on the other, did tell her that she was cer-

tainly a witch, and that she saw the devil before her eyes, and accordingly the said Emerson would attempt with his hand to beat him away from her eyes; and they so urged her to confess that she wished herself in any dungeon rather than to be so treated". She finally became so terrified that she sought escape by owning anything they propounded to her. Later she recanted this confession and stated that in yielding to their importunities "she had belied herself and committed a great sin, and desired to mourn for it the rest of her days". Verily the way of the righteous as well as of the transgressor was hard in those days.

Rev. Daniel Emerson was settled as pastor in Hollis, N. H., in 1743, and served that church continuously for fifty-seven years. He was the first of the line to break with the stern, unemotional, Puritan type of the Mathers, and became a promoter of the "undignified" revivalism of Whitfield and the Tenants. He was a fiery *extempore* preacher, on which account his sermons were less logically arranged and less finished in style than the literary taste of his congregation demanded. On one occasion the church insisted that he preach them a written sermon. The following Sunday he took a manuscript into the pulpit and somewhat ostentatiously placed it in the open Bible. But on examining the Bible after service some one discovered the manuscript lying on it bottom side upwards, as it had been during all the time of his delivery of the sermon.

A third Rev. John Emerson was settled at Conway, Mass., where he preached for over fifty years, remaining to the last true to the most conservative type of the Puritan tradition. His son, who was a minister, said of him, "He spent more time in the devotional exercises of the closet and the family than I ever witnessed in any other man". After this statement it seems curious to read from his diary of the purchase "of two quarts of rum from Williams' store", and of the storing in his cellar of *thirty barrels* of cider for winter use.

One wonders just what would have been the reaction of these good people if a referendum had been submitted to them on our Eighteenth Amendment and the Volstead law.

In 1770 Mr. Emerson married a young lady from Boston who had been accustomed to comfortable surroundings and the pleasant social life of the city. She at first objected to going to live where these things could not be had, but finally consented to go and proceeded to adjust herself to her new environments in a most commendable way. She had a silk umbrella, but because there was no other silk umbrella in her husband's congregation she never carried hers. Long afterwards, we are told, she made the silk into bonnets for her daughters. In the furniture she brought from Boston to Conway was a beautiful white tablecloth, which proved to be the only one in the town and which was much talked about and created a real sensation. On one occasion the family had a visit from another Congregational minister, not an Emerson we are glad to find, who was also a member of Congress. He is described as a very corpulent man and somewhat eccentric in his manners. "He wore no suspenders; hence between his vest and his waistband there was often quite a space through which his linen had a tendency to protrude". The dinner table was covered with the white tablecloth, a luxury to which he was not accustomed. Becoming deeply engaged in conversation, he glanced down and perceived something white in his lap. Thinking that his clothing had become disarranged, he proceeded to adjust it and crowded a portion of the tablecloth under the waistband of his trousers. At the close of the dinner he was asked to return thanks. "Accordingly," the record says, "he arose from the table and stepped back, whereupon tureen, plates, patters, etc., moved from the table with the cloth and fell with a crash to the floor. Not at all disconcerted, he deliberately proceeded with the religious service, and as deliberately released the tablecloth from its entanglement."

Some of the romances mentioned in this memoir are both curious and interesting. On one occasion the town of Bulkeley was attacked by Indians and almost the entire population was massacred. One survivor of the massacre was Peter Emerson. He was afterwards found and adopted by a benevolent gentleman named Brown, into whose favor and affection he ingratiated himself. Mr. Brown had one child, a lovely girl named

Mary, of suitable age for the adopted boy. He was an absent-minded man with the habit of talking to himself. One day he was overheard while walking alone to say: "I will give all my worldly estate to Mary, and then I will give Mary to Peter." The program indicated was carried out, and from this Peter Emerson and Mary Brown some of the most distinguished members of the family were descended.

Another romance was that of Martha Emerson and a young man named William Cogswell. Young Cogswell, when a lad, was present where some men were trying in vain to relieve a cow which was choked with a potato. Martha Emerson, ten years old, stood by watching the proceeding with interest. When it was suggested that the cow might be relieved by thrusting a hand down her throat and removing the potato, Martha at once said, "My arm is small, I can do it best. You hold her mouth." The operation was successfully performed. Young Cobswell, who was standing by, was much pleased with her brave deed and remarked, "That young Miss, by and by, shall be my wife". They remained sweethearts till they were grown, when the romance was duly consummated by their marriage.

One thing that appears in these memoirs is that the theological liberalism of New England in later years, of which Ralph Waldo Emerson was the most conspicuous representative, was a manifest reaction from the extreme and severe type of evangelicalism which we find exploited to the full in the writings of Increase and Cotton Mather, and illustrated in its most aggravated form in the famous sermon of Jonathan Edwards on "The Sinner in the Hands of an Angry God". No doubt the dark and stern view of God and the world held by these Puritan fathers was due, in part at least, to the terrible persecutions which drove them and their ancestors for refuge to New England, and to the gloomy environment in which they had to live in those early days.

It may be, as some think, that in the sphere of religion these former times were better than those of the present day. But for myself I prefer the type of religion to be found in our best Christian homes of the present day, which empha-

sizes the love as well as the justice of God, and which is characterized by a spirit of charity and toleration towards those whose views do not conform in every respect to those which we ourselves may hold.

PRE-SEMINARY COURSES IN PRESBYTERIAN COLLEGES.

By Edward Mack, D. D., Ph. D.,
Union Theological Seminary, Richmond, Va.

This is not a matter of recent origin or discussion. So long ago as the summer of 1923, in the clean atmosphere of Montreat, so bracing to the body and clarifying to the mind, professors attending the Inter-Seminary Conference considered long and seriously the possibility of introducing into our colleges a coördinate plan of pre-theological studies, which would more adequately prepare and equip candidates for the ministry for advanced Seminary courses. Dr. Charles R. Hemphill, if I remember correctly, was made chairman of an Ad-Interim Committee to prepare a pre-Seminary curriculum of preparatory and related courses, to be recommended to our colleges. Dr. Hemphill prepared a fine outline, but the colleges were not notably responsive. One or two have catalogued some such courses mainly in the latter years of college life. And the problem is still with us.

But the unprepared ministerial student is still with us also. It is quite possible that there may come to our seminaries students who in college years have starred in civil, electrical or chemical engineering, in stenography, military tactics and football, but who have not cut the teeth necessary to the proper dessication and appropriation of language, literature and philosophy. It has become necessary to clog Seminary schedules, supposedly of graduate rank, with elementary courses in Hebrew, Greek, Psychology, Logic and Education. Many get no literature and no art of English in either college or Seminary.

Should our colleges take this matter seriously to heart? A college might, with some right, reply, that nearly all of such courses are already in the curriculum. This may be true, while it is also true that they have not been adequately grouped and related to the specific end in view. Certainly the college might claim the coöperation of Presbyteries concerned. Authoritative indication of pre-requisite courses and frequent review of them might well be a matter of direct interest to Presbyteries which have assumed paternity of student candidates for the ministry. And there is such a thing as investing with charm, if a faculty or a dean or a professor be so inclined, a schedule of studies which has rich promise of time-saving and soul-lifting. Just to illustrate, there is a chance of freezing up a man's soul in Classic Greek. It has been done. And, on the contrary, there is the possibility of kindling his soul into a glow with New Testament Greek, which has given good evidence of high cultural values. Demosthenes, made by Classic Greek, seems not to have been averse to slipping trust funds into the inside pocket of his oratorical mantle, whereas New Testament Greek fired the soul of Paul, who in turn started a conflagration which lighted the world. One should consult Erasmus and Tyndale before denying the cultural potencies of New Testament Greek.

With some appearance of right also college authorities might claim that the small number of students to be served would not justify the outlay of college funds for such special courses. The hard-pressed condition of our college treasuries is recognized fully. But it is the exceptional Presbyterian College, which does not have in its faculty more than one minister, besides a trained Bible student or two. It ought not to be thought a thing impossible with college administrations to use such faculty members as instructors of Bible languages and Religious Education. If demand were made for courses in stenography or bookkeeping, it is more than probable that such demand would be met. And yet our colleges were brought into existence with the preparation of men for the gospel ministry as a first-line consideration! Since, therefore, they began to live, in large measure continue to live, by the prayers and

gifts of the Church, the Church may, and of a right should, require the largest possible degree of collaboration by college with Seminary in the equipment of its ministry.

There is a good deal of waste time in our present procession of educational stages. It is a long and wearying journey from the first year in the high school on and on until professional studies have been completed—not less than eleven years of routine curriculum drill. This long process is projected for adaptation to the slow mind. At the end of the long discipline the mind so trained may have been machinized. At least, the first years of young manhood have been expended before the young minister enters upon his high service. Our universities have been more provident of the youth and the years of its professional students. With many of these great schools, the first year of vocational studies is accredited for degree as the final year of Arts requirement. I covet for our young ministers that lost year, either for earlier entrance upon their ministry with mind and character more responsive to experience, or for a year of post-graduate work. Since the last year of the College arts course and the first year of the Seminary studies are both cultural alike, and similar in many respects, it does seem that the theological student should receive as much consideration as students of medicine and law and engineering. A minimum requirement laid upon our own colleges might be assumed to be that such pre-Seminary training will be given as to equip its graduates to do in three years of Seminary studies the amount of work now done in three years plus a fourth post-graduate year under existing conditions. To require a student to spend the greater part of his first Seminary year in acquiring the elements of Hebrew, Greek and Philosophy is a dead waste. The logical place in which to recover, or prevent, this waste is in the Church College, which no less than the Seminary is a beneficiary and servant of the Church.

Is a pre-Seminary course a feasible feature of our college curriculum? Only to prove that such a course would prove just as broad and as thorough for cultural purposes as those now prescribed, I suggest the following plan, based on the requirement of eight college terms, each with fifteen credit

hours, one hundred and twenty credit hours in all, and this is just one of many easily adaptable plans:

Bible, four terms, 12 hours; Education, two terms, 6 hours; English, four terms, 12 hours; History, three terms, 9 hours. Language: Hebrew, 2 terms; Greek, 4 terms; Latin or Modern, 2 terms, 24 hours; Mathematics, three terms, 9 hours; Philosophy, three terms (including Logic), 9 hours; Physical Education, two terms, 6 hours; Psychology, two terms, 6 hours; Political Science and Social Problems, two terms, 6 hours; Public Speaking, two terms, 6 hours; Natural Sciences, five terms, 15 hours. Total, 120 hours.

This is not a hard and fast schedule. Shifts could be made in minor details within kindred groups, such as mathematics and natural sciences, in order to meet major and minor tickets as required by some college curricula. But the point here made, and I think clearly evident, is that a pre-Seminary course is both feasible and cultural. And a good year is to be saved to the ministry, if College and Seminary can receive grace, and find time, to put their heads and hearts into coöperative brotherly accord.

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Any book noticed in these pages may be secured at publisher's prices from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

THE OPPRESSION AND EXODUS: STORY OF ISRAEL IN EGYPT IN THE EIGHTEENTH DYNASTY. *By Thorwald C. Thorson.* Augsburg Publishing House, Minneapolis. 136 pages. The purpose of this small, but interesting, book is to present the evidence for dating the birth of Moses, the oppression of Israel in Egypt, and the Exodus, in the

Eighteenth Dynasty. It has been the habit of both liberal and conservative scholars and authors to accept the Nineteenth Dynasty as the time of the above mentioned events. This has been done on very slight evidence. The Bible chronology is *in toto* against the Nineteenth Dynasty date and in harmony with the Eighteenth. But what are Bible statements and numbers among critics! In recent years there has been a revolt against the arbitrary acceptance of the later date in favor of the earlier. And Dr. Thorson's line of presentation is in substantiation of the trend of opinion toward the Eighteenth Dynasty. He claims Hatshepsut, the most vigorous and beneficent queen of Egypt, as Moses' adopted mother, Thotmes III as the oppressor, and his son Amenhotep II as the Pharaoh of the Exodus. Dr. Thorson does not present data and evidence as specifically as we might wish; the book reads like a romance. But he has made impressive defense of the earlier dating of the Exodus, and of the integrity of Scripture. The book should be read for its illumination of the Exodus narrative.

EDWARD MACK.

NABONIDUS AND BELSHAZZAR: A STUDY OF THE CLOSING EVENTS OF THE NEO-BABYLONIAN EMPIRE. *By Raymond Philip Dougherty.* Yale University Press, 1929. 228 pages. Price $3.00. This volume is of great interest for its archaeological information. It is of richer value for its aid to Old Testament Apologetics. The author, using the extensive cuneiform inscriptions of that period, presents Belshazzar as a real historical person, and beyond this, as the most important Babylonian of the closing years of that Empire. He was the son of Nabonidus by a daughter of Nebuchadnezzar. He was more vitally connected with the public affairs of Babylon than was his father. Professor Dougherty has given minute exactness and vivid reality to the words of history in the fifth chapter of Daniel. The most significant feature of the author's presentation is that while the book of Daniel has accurately preserved the facts of contemporary history, as recorded on the clay tablets, the Greek and other historians have been in error in ignoring or obscuring Belshazzar. Daniel alone has kept close to the facts as preserved in the Babylonian records. After reading this volume, the early chapters of Daniel appeal to us as the words of an eye-witness. Let the Huns of criticism, so given to the destruction of historical values, read and inwardly digest this remarkable tribute to the historical book of the historical Daniel.

EDWARD MACK.

HE IS BECOME MY SONG: CARMEN JESU NAZARENI. *By Edith Ann Stewart Robertson.* The Macmillan Co., New York. 1930. 275 pages. Price $2.25. This book is a poetic and imaginative guess at the unwritten experiences and words of Christ and His nearest disciples.

So, in turn, John and Matthew and Mary of Bethany and others repeat in verse and lyric their intimate companionship with Christ. The first parts are of higher worth than the last, as though enthusiasm gave way to steady purpose as the work went on. The reader cannot of course regard the book as of any historical value. Often Gospel events are in a mixed medley. But in reading he will find himself helped to devotion, and to spiritual understanding of many inspired narratives. EDWARD MACK.

THE LORD'S PRAYER. *By Friedrich Rittelmeyer.* The Macmillan Co., New York City. 192 pages. $1.75. Judging from the wealth of literature already available upon the Lord's Prayer, one would think the theme had been exhausted long ago. Here, however, is a new book that is fresh and stimulating. Upon not a single page does Dr. Rittelmeyer descend to the trite or commonplace.

His suggestion is that instead of praying the Lord's Prayer all at one time, we should sometimes dwell for days and weeks with a single petition. These penetrating studies are proof of the reward that accompanies such meditation.

The style is simple, abounding in illustration, and constantly appealing to the life of Jesus. The author is also practical and modern, and even in his highest passages is never far from where men live. A study of the book will enrich one's own prayer life and will enable him to teach others also. DWIGHT M. CHALMERS.

THE HEIGHTS OF CHRISTIAN DEVOTION. *By Doremus A. Hayes.* The Abingdon Press, New York City. Pp. 430. $1.75. This new book on the Lord's Prayer is by the author of "Heights of Christian Love", "Heights of Christian Blessedness", etc., the present volume being the fifth of the series. There are separate chapters on the address, six petitions, the doxology and amen. The studies are primarily devotional in nature. Under the author's skillful and sympathetic guidance, the rich spiritual values of the prayer are disclosed and developed, and its bearing upon the most practical phases of individual Christian character and life is emphasized.

Dr. Hayes has written a book which is useful in one's private devotions and helpful in preparing series of sermons or prayer meeting talks on the Lord's Prayer. J. A. MACLEAN, JR.

WORD PICTURES IN THE NEW TESTAMENT, VOL. III, THE ACTS OF THE APOSTLES. *By A. T. Robertson.* Richard R. Smith, Inc., New York. Pp. 490. $3.50. This third volume in Dr. Robertson's illuminating series of word studies keeps up to the high standard which the author set for himself in the two volumes on the Synoptic Gospels. We commend it most cordially to all who are seeking for a

deeper and richer insight into the meaning of the book of Acts. What was written in the review of the former volumes in this series (UNION SEMINARY REVIEW, July, 1930) might be repeated here with an added emphasis. Each volume in this valuable work should be included in the collection of every student of the New Testament writings.

DONALD W. RICHARDSON.

THE MIND OF CHRIST IN PAUL. LIGHT FROM PAUL ON PRESENT PROBLEMS OF CHRISTIAN THINKING. *By Frank Chamberlin Porter.* Charles Scribner's Sons, New York City. 325 pages. $2.50. This is indeed a tract for the times. The "Back to Jesus" movement has led us away from Paul and his epistles. It is the thesis of Dr. Porter that we know more of Paul himself than of any other person in Biblical history—and to know him is to know Jesus, for Paul was one in whom Jesus lived. The mind of Paul, which is so fully revealed in his writings, is nothing less than the mind of Christ. From such a bold and arresting premise the author proceeds to show, first of all, how utterly the Pauline epistles depend upon the historic Jesus, and then how completely Paul conceives of the Christian as filled with the spirit of this historic Jesus.

These are the twin tests by which Paul will prove all things: Is it according to Jesus? Is it true to the experience of the Christian who has the mind of Christ? In a series of brilliant passages, illustrated from the epistles, the author applies these two tests to Paul's thought of God, of man, of "theology" and in greater detail, to his Christology. The method seems simple enough (who will dispute the legitimacy of the touch-stones?), yet it leads to some surprising results and to unexpected interpretations of familiar passages and time-worn phrases.

To read the book is to do what the author hoped for—go back to the epistles with a warm heart for Paul and a fresh enthusiasm for the gospel of Jesus revealed in all his writings.

DWIGHT M. CHALMERS.

THE EPISTLES OF PAUL TO THE COLOSSIANS, TO PHILEMON AND TO THE EPHESIANS. *By E. F. Scott, D. D.* Richard R. Smith, Inc., New York. 257 pages. $3.50. This is another volume in the series known as "The Moffatt New Testament Commentary", which is based upon Moffatt's translation of the New Testament; however, Dr. Scott's exposition is based upon a first-hand study of the Greek original. Yet it can be read and appreciated by those who know no Greek. The author, Professor E. F. Scott, is a competent New Testament scholar. He has mastered the historical and religious background of the New Testament and also the New Testament itself, and in the present work has written one of the most suggestive and inspiring commen-

taries I have ever read on Colossians, Philemon and Ephesians. His exposition of Ephesians is simply superb. In my opinion he comes closer to the real heart of Ephesians than any commentary I have ever seen. He correctly understands the theme of Ephesians to be God's eternal purpose to reunite all creation in Jesus Christ through the instrumentality of the Church, and throughout his exposition he shows how every paragraph and verse of the Epistle bears on this central theme. In comparison with his exposition of Ephesians I feel that his treatment of Colossians is not quite so good, though it is a most able piece of exegesis. I believe that the preacher will still get more real help on Colossians from Lightfoot and Alexander Maclaren than from Scott. But in regard to Ephesians, I feel that Scott's exposition stands alone as one of the ablest pieces of work ever done on that Epistle. I notice that Dr. Scott maintains that when Paul speaks of "blood" in relation to the death of Christ, he simply means that Christ died a violent death. On this point I think he is in error. He fails to set forth Paul's doctrine of the death of Christ as a propitiatory sacrifice. With this exception his exegesis is simply superb. By all means let our pastors purchase this notable volume.

EUGENE C. CALDWELL.

ST. PAUL'S EPHESIAN MINISTRY. *By George S. Duncan.* Charles Scribner's Sons, New York. 305 pages. $2.75. This book is a most scholarly and close study of the life and labors of Paul in connection with his remarkable ministry at Ephesus, about 52-55 A. D., on his third missionary journey. The main purpose of the book is to show that the so-called "Prison Epistles"—Ephesians, Colossians, Philippians and Philemon—were not written while Paul was a prisoner in Rome in 62 A. D., but while he was in prison in Ephesus in 52-55 A. D. To prove this point the author gives a minute examination of the four Prison Epistles and also all related passages in other sections of the New Testament. Dr. Duncan is a real scholar and has produced a notable volume. For those who want to make an exhaustive and detailed study of this period of Paul's life this book is invaluable. Dr. Duncan admits that with the evidence on hand it is impossible to prove that Paul wrote the Prison Epistles in Ephesus, but he has shown that such a view is possible and even probable. However, we notice that Dr. E. F. Scott, in his notable commentary on Philemon, Colossians and Ephesians, which we have just reviewed, says that he still believes that Paul wrote the Prison Epistles in Rome in spite of the arguments which Dr. Duncan presents.

EUGENE C. CALDWELL.

HIS VERY OWN. *By Norman B. Harrison, D. D.* The Bible Institute Colportage Association, Chicago. Pp. 176. $1.00. This book

is a study of the Epistle to the Ephesians. Somewhat elaborate outlines and charts indicate the structure of the Epistle—the subjects discussed in it, their relations to one another, and the progress of the apostle's thought. These outlines serve as the framework for the "Notes" and "Comments" which make up the chief part of the book and are sometimes explanatory and sometimes hortatory or devotional. The treatment is reverent and the conclusions conservative. Now and then one feels that the author overdoes the formal side of his study and strains a little after exactness and symmetry of outline. But very few will read the book attentively without gaining a clearer understanding of this glorious Epistle and a surer grasp of its message. Bible classes and other study groups might use this book to advantage. JOSEPH DUNGLINSON.

THE BIBLE AND THE AGES. *By Horace M. DuBose, D. D.* Fleming H. Revell Co., New York City. 255 pages. Price $2.50. Bishop DuBose is one of the few busy workers in pastoral and practical duties, who has rendered notable literary service to his church, and to the Christian world. Many works have come from his pen. The volume now under review is made up principally of articles published in various reviews. Freshness, appositeness and a note of intimate interest characterize all the chapters. In reading and study he has ranged widely, gathering a large mass of fact and information in substantiation of the veracity and integrity of Scripture. In the chapter on the "Age of Creation" he has presented with force and charm the general and amazing harmony between Geology and Genesis, and the supernatural manner in which the first chapter of Genesis anticipated the geologist. Among the other chapters, those entitled "Antediluvial Age", "Patriarchal Age" and "Age of Law" are of special interest. The whole book is sound, informing and refreshing, a specimen of that steady and sanctified common sense, which cannot be imposed upon by a rationalizing, subjective system of disintegrating the Word of God. It will prove suggestive, and afford useful material, to busy pastors. EDWARD MACK.

THE BIBLE AND BUSINESS. *By Humphrey Lee.* Richard R. Smith, Inc., New York City. $1.50. Pp. 164. The author traces the development of business relationships throughout the Scriptures. The vast difference between ancient and modern business, both in points of methods and scope, makes the use of the Scriptures as a pattern for business procedure impossible. There are, however, certain fundamental principles which the business man as a Christian is obliged to observe. We find these principles set forth in the denunciations of the prophets of unfair and oppressive business dealings, and in the ethic of both the Old and New Testaments which demands common

honesty, mutual consideration and the conception of the value of human personality transcending material advantage.

A. J. McKelway.

HISTORICAL THEOLOGY.

The History of the Creeds. *By F. J. Badcock.* The Macmillan Company, New York City. Pp. 249. $4.00. The book gives not a history of the creeds in general, but a history of the Apostles' Creed, the Nicene Creed, the Athanasian Creed, ending with a study of the phrase, "the communion of saints". It is written not for the general reader, but for the special student. To him indeed it will prove very valuable.

The Apostles' Creed is traced from its simple beginning as a Baptismal formula of the Roman Church in the second century. By the middle of the third century through the pressure of various heresies it had become a sevenfold formula. It was further enlarged about 371 because of the danger presented by Apollinarianism. Its final form was found, the author thinks, in the neighborhood of Lake Constance about 610, and adopted at Rome some time before 900. Many of the actual clauses came from the East and were accepted in the provinces before they were received in Rome. The phrase "communion of saints", the author argues, referred originally to the sacrament of baptism. Ernest Trice Thompson.

From Justinian to Luther, A. D. 518-1517. *By Leighton Pullan.* The Oxford Press, New York City. Pp. 256. These lectures by Dr. Pullan are admirably adapted to give the reader a rapid review or a fresh presentation of the Christian religion from Justinian to Luther. In the preface the author states that his purpose is "to exhibit some pictures of the growth of Christendom, both ecclesiastical and civil, during the Middle Ages. They are neither strictly theological nor apologetic, but they necessarily touch upon many questions of theology, and they are written with the belief that the communion of saints is a great reality." The pictures are accurately and sympathetically drawn. And it has a readable style. Ernest Trice Thompson.

Our Fathers' Faith and Ours. *By David S. Schaff, D. D.* Second Edition. G. T. Putnam's Sons, New York. Pp. 680. Church historians are again indebted to the Schaff family. Father and son are highly known and honored for their great work on Church History. This is an excellent addition to that work. The fact that Dr. Schaff has had to make such few corrections in the second edition of a book on a thoroughly controversial subject speaks volumes for the erudition and care of the author. Dr. Schaff discusses the whole question of the relation of Protestantism and Roman Catholicism under three

divisions: (1) historical; (2) doctrinal and sacramental; (3) social and moral. The book is a valuable source of information concerning the tenets of the Roman Church; its views on marriage, public schools, separation of Church and State, etc. It contains a fine presentation of the sacramental system of Rome; and therefore the historian finds it useful both for the Scholastic and for the Reformation periods. An interesting contrast will be noticed between Schaff's and Boehmer's treatment of Jesuit casuistry. Schaff urges that they taught "the end justifies the means"; Boehmer, *The Jesuits*, labels this a "Jesuit fable", and in the opinion of the reviewer Schaff's citations hardly substantiate his position at this point.

In a day when the pontiff has reestablished his position as an international power; secured the recognition of Canon Law by Concordat with Italy; and is speaking to the world by radio, this book is an invaluable aid to the minister who would be informed of Roman Catholic positions.

WM. C. ROBINSON.

JOHN WESLEY. *By John D. Wade.* Coward McCann, Inc., New York City. Pp. 301. $3.50. The reviewer has on his own shelves six recent lives of John Wesley. All of them are interesting, some of them intensely so. And these six are only a part of the many books dealing with this important figure which have appeared in the last few years. The latest life of Wesley, and one of the best, certainly from a literary point of view, is that by Dr. Wade, now a professor in Vanderbilt University. He brings out little that is distinctly new, but gives us a vivid and realistic portraiture in his own peculiar (somewhat verbose and fine spun) manner. He writes objectively, sympathetically on the whole, yet critically. Wesley the man comes to life, but there is something lacking. We get no clear understanding of his religion, the dominant force of his life.

ERNEST TRICE THOMPSON.

THE ROMANCE OF THE BIBLE. *By James Baikie.* Pp. 279. J. B. Lippincott Co., Philadelphia. This book is a story of the tragedies and triumphs of the Book of all books, and an appraisal of those who worked, fought and died that the Scriptures might live. The early Church Fathers, Jerome, Wyclif, Tyndale, the King James translators, Tregelles, Tischendorff, were in turn seekers after this best of all jewels. Their noble characters, motives, sacrificial spirits and daring tempers approach such a degree of selflessness that their exploits deserve telling and their deeds praising. This the author does in an attractive way.

The story begins, naturally, with the formation of the Old Testament canon and closes with the information that the Bible has been translated, in whole or in part, into 896 different languages. Baikie

manifests a conspicuous partiality to the Authorized Version. We were rather anxious to see what he thought of the American Revised Version, but he does not even mention it. The story of "the romance of the Bible" has been told before, but we have seen none more interestingly written than this one. This volume is further evidence that these Englishmen can certainly write. WM. V. GARDNER.

UNITIVE PROTESTANTISM: A STUDY IN OUR RELIGIOUS RESOURCES. *By John T. McNeill.* The Abingdon Press, New York City. Pp. 345. $3.00. It is commonly held that the Protestant spirit is essentially one of atomic individualism. The author of this book contends on the other hand that the ideal of Christian unity was a pronounced original characteristic of Protestantism, that it was by no means entirely inactive at any period, that the present movement toward unity therefore is in line with historic Protestantism, and that favored by a social environment that intensely craves integration it now promises to become dominant.

Part I describes the unitive principle in the Reformation movement. It demonstrates the fact that all the greater Reformers, with the exception of Luther in certain moods and special crises, were consistent advocates either of a Protestant or of a wider Christian union. This was particularly true of John Calvin. He held that all the elect are knit together, as the different members of a body of which Christ is the sole Head and are "called not only to the same inheritance of eternal life, but to a participation of one God and Church". Christians must accordingly conduct themselves as sheep of one flock. We are under obligation, he declares, "to cultivate the communion" of the universal visible church. In the Geneva Catechism he defines the word Catholic: "This word means that as there is but one Head of the faithful so they ought all to be united in one body. Thus there are not several churches, but only one, which is extended throughout all the world." The divisions of the church, the "frightful mutilation of Christ's body", caused Calvin profound pain. He wished "to maintain the church universal in its unity, which malignant minds have always been eager to dissever". He expresses nothing with more emphasis than his horror of schism.

Part II traces the early Protestant Efforts toward Christian Reunion. These efforts failed, thinks Dr. McNeill, because of political reasons, more than religious ones. Calvin in particular bent his energies toward the consolidation of Protestantism. His goal was the visible unity of the Church of God. And after his death his efforts were continued by Beza and his associates.

Part III traces the survival of the Unitive Principle in Protestantism throughout the seventeenth and eighteenth centuries, discusses its modern revival and some of its contemporary aspects.

The book is most valuable. It throws great light on one of the great Reformation principles that has been too often ignored, and illuminates the whole movement toward Church unity.

ERNEST TRICE THOMPSON.

CHRISTIAN UNITY. *By Arthur Cayley Headlam.* The Macmillan Company, New York City. Pp. 157. Of the writing of many books on the subject of Christian Unity there seems to be no end, of which this little volume by the Bishop of Gloucester is one of the best. The author presents with force and clarity the indispensable need of unity in some accepted form as a condition of world evangelization. In Chapter II he presents his own view, with which the reviewer cordially agrees, as to what are the real "essentials" of Christian belief, namely, the doctrines of one God who is both Righteousness and Love; of one Divine Saviour, Jesus the Son of God, who died for our sins according to the Scriptures and rose again for our justification; of one Holy Spirit, Revealer, Comforter and Sanctifier, and one Christian ethic, based on principle and not on rule, and manifesting itself in a life of sacrifice and love.

These "essentials" were unanimously agreed on at the Lausanne Conference in which every church in Christendom except the Roman Catholic was represented.

"Being thus agreed on everything that really matters," the Bishop asks, "have we any excuse for allowing differences on minor matters to keep us separate"?

It is very refreshing also to find one occupying so high a place in the Anglican hierarchy, and exhibiting such profound historical scholarship as is manifest in this volume, administering a body blow, as he does in his fifth chapter, to the claim of Apostolical succession as held by high church Episcopalians, speaking of it as "unreal and mechanical". Being a Bishop, of course he believes in bishops, but he believes in the Episcopacy as now existing as a "development" not fully consummated until late in the third century, or possibly later still.

Having gone thus far, it is regrettable that the author was not able to see his way to the approval of unrestricted inter-communion between all those who are ready to acknowledge each other as brethren in Christ, regardless of the particular form of church government under which they may be organized. This is the real *impasse* at which the movement for Christian unity has now arrived.

S. H. CHESTER.

STUDIES IN POWER. *By Henry M. Edmonds.* Cokesbury Press, Nashville. Pp. 216. $1.75. The purpose of this book is to discover the source of power in some of the great characters of history. There

are excellent studies of Charlemange, Joan of Arc, William the Conqueror, Washington, Lincoln, Roosevelt, Wilson and six other famous persons of history. The book reaches its climax in its two concluding chapters on Paul and Jesus. It is a thought-provoking book, full of information, and one that is unique in its conception.

JOHN C. SILER.

THE RAMAYAN OF TULSIDAS. *By J. M. Macfie.* Charles Scribner's Sons, New York City. $3.00. Pp. 260. Tulsidas, the greatest of India's poets, was born in the sixteenth century. He immortalized himself by taking the story of Rama, found in the Sanskirt legend of a thousand years before, and making it a beautiful story. The one thread that runs through all of India's literature is bhakti (devotion). It appears at its best in the story of the great god Rama. Tulsidas did his work so well that all Northern India holds his poem as its Bible.

The chief distinction of this book is its copious quotations from the poem itself. Those who desire a first-hand knowledge of one of India's principal religions will find here a very useful book.

CHAS. H. PRATT.

SEVEN GREAT BIBLES. *By Alfred W. Martin.* Pp. 277. $2.50. F. A. Stokes Co., New York. It has been noted before that men from the West often know more of the teachings of a certain faith than the adherents of it know. Books on the teachings of the various faiths have been common for years. But now we seem to be entering a period of still more intensive study. Letting them speak for themselves through copious quotations. This book sets forth the Scriptures of Hinduism, Buddhism, Zoroastrianism, Confucianism, Mohammedanism, Judaism and Christianity.

While, of course, the quotations from any one religion are not at great length, they are yet quite full. Most books on the religions of mankind have very largely given the author's opinions, not backed by large quotations from the Bible itself. This book does just that. This is its chief excellence. It would seem to me to have been better had he not attempted Judaism and Christianity. He has added no new knowledge and at the same time given offense to many.

CHAS. H. PRATT.

INDIA LOOKS TO HER FUTURE. *By Oscar MacMillan Buck.* Friendship Press, New York. Pp. 201. Cloth, $1.00; paper, 60 cents. A timely and helpful little book on India by the Professor of Missions and Comparative Religion in Drew Theological Seminary. The contents are indicated by the six chapter headings: The Motherland; New Interests; Division—Moslem Against Hindu, Caste Against Out-

caste; Religious Achievement; The Indian Home; India and the West—and Christ. We recommend this little book as a vivid and impressive picture of India as she is, and of her possibilities as she faces the future. D. W. Richardson.

The Star of India. *By Isabel Brown Rose.* Friendship Press, New York. Pp. 192. Cloth, $1.00; paper, 75 cents. The title for this study of India and her need for Christ is taken from the Order of the Star of India, a decoration bestowed by the King-Emperor upon those, both Indian and foreign, who have rendered distinguished service to India. The author's thesis is that today the Star of India is shining, not only as an outward diamond decoration, but also as an inward light in the hearts of men and women who love India and try to serve her in many ways and by many means. "They carry the message brought by the star almost two thousand years ago, the message of the brotherhood of man." Young people will find this a fascinating story which will lead them into a deeper understanding of India's people and their needs; in it they will see India's search for God, and how in Christ her people find the end of all their seeking. D. W. Richardson.

Hinduism Invades America. *By Wendell Thomas.* The Beacon Press, New York City. Pp. 300. Hindu thought is invading the Western World. And in this book we have the first thorough-going treatise setting forth with patient research, both the direct and the indirect results of this invasion. Dr. Thomas presents first a careful study of the two most imposing Hindu cults in America, namely, Vedanta and Yogoda, then a brief survey of other Hindu movements: Hindu cultural movements, such as the Treefold Movement and the International School of Vedic and Allied Research; learned Hindu lecturers, such as Tagore and Radhakrishan; popular lecturers on practical Hinduism, such as "Super-Akasha Yogi Wassan"; American impostors passing for Hindu popular lecturers, such as "Jovedah de Raja"; Hindu professors and students in America; Oriental cults of partly Hindu origin, such as Buddhism and Sikhism; American cults of partly Hindu origin, such as Theosophy and Christian Science; Hindu influence on Western Thought in such thinkers as Schopenhauer and Emerson. The book will be of interest to those who are concerned with the religious movements of our own land, as well as to those who are especially interested in India.

Ernest Trice Thompson.

SYSTEMATIC THEOLOGY.

THE PROBLEM OF GOD. *By Edgar Sheffield Brightman.* The Abingdon Press. New York. Pages 209. $2.00. "The title of this book, *The Problem of God,*" says the author in his preface, "is intended to convey a triple meaning: that God is a problem to us, that we are a problem to Him, and (strange as it may sound) that God is a problem to Himself." Professor Brightman is convinced "that the idea of God is in need of revision". He says: "Few beliefs are more absurd than the belief that man's present ideas about God are incapable of improvement. This book is a sincere attempt to consider what improvement is possible."

The first chapter contains an excellent survey of contemporary doubt, as expressed by such psychologists, philosophers, publicists and men of letters as Freud, Watson, Russell, Santayana, Sellars, Randall, Darrow, Barnes, Lippman and Krutch, all of whom are recognized opponents of Theism, and as voiced by others also who express doubt about mechanistic materialism and the finality of science.

In the next three chapters the author clears the ground in preparation for a statement of his own definition of God. There is a chapter on "The Substitutes for God", in which is given a list of the beliefs which are being offered by modern doubters to replace faith in a personal God, and in which the pathetic inadequacy of such beliefs is exposed. In the chapter entitled "The Expansion of God", the contributions which science, religion and philosophy have made towards a broadening and enlarging conception of God are enumerated, and the danger that the idea of God may assume some pantheistic form and be expanded beyond all definite meaning is pointed out. Such considerations as the reign of law, the struggles of existence, the presence of sin and suffering in the world, and the fact of human free agency, which have a tendency to produce the idea of a limited God, are dealt with under the general heading," The Contraction of God".

The author then states his own definition of God as follows: "God is a conscious Person of perfect good will. He is the source of all value and so is worthy of worship and devotion. He is the Creator of all other persons and gives them the power of free choice. Therefore His purpose controls the outcome of the universe. His purpose and His nature must be inferred from the way in which experience reveals them, namely, as being gradually attained through effort, difficulty and suffering. Hence there is in God's very nature something which makes the effort and pain of life necessary. There is within Him, in addition to His reason and His active creative will, a passive element which enters into every one of His conscious states, as sensation, instinct and impulse enter into ours, and con-

stitutes a problem for Him. This element we call The Given. The evils of life and the delays in the attainment of value, in so far as they come from God and not from human freedom, are thus due to His nature, yet not wholly to His deliberate choice. His will and reason acting on The Given produce the world and achieve value in it." The last three chapters are devoted to the elaboration of this definition and a presentation of the author's reason for accepting it.

Some parts of this definition of God are open to grave objections. Those who believe in revealed religion will not agree that "His purpose and nature must be inferred from the way in which experience reveals them". Those who think of God as a Being of infinite perfection will not readily accept Dr. Brightman's hypothesis of The Given in God's nature.

Just what is meant by The Given is not altogether clear. But it is evident that, whatever it is, it limits God in a number of ways. It is something whose presence in the Divine Nature is not due to God's will. It is the source of impulses over which God does not exercise complete control. It makes God do things that He would not deliberately choose to do and it keeps Him from doing things that He does choose to do. God is struggling with The Given, and is gradually mastering it, but has not yet achieved perfect self-control.

The evidences which the author gives to support his claim that there is such an element in God's nature are by no means conclusive. They consist largely of the contention that certain forms of evil which are present in the universe require some such hypothesis as that of The Given to account for them. The whole argument can be refuted by showing that traditional Theism offers an explanation of the presence of such evils which is just as satisfactory as that which Dr. Brightman offers.

The only thing that can be said in behalf of this hypothesis of The Given is that it makes it easier to believe in the goodness of God. It enables us to assume that all evil of every kind has come into existence in spite of all that God can do to prevent it. But in strengthening our confidence in God's goodness it undermines our faith in His power and lowers our respect for His dignity. If there be this unmastered element in God's nature, there is no guarantee that He will ever master it, and consequently there is no telling what destiny may be in store for humanity or what may be the outcome of creation. A God who can't be sure of His ability to carry out His plans and purposes has been shorn of some of the essential attributes of Deity.

In spite of this objectionable theory of The Given, *The Problem of God* is a real contribution to the theological thinking of our generation. It faces honestly many of the real problems with which the modern mind must deal. It presents a strong defense of the be-

lief in a personal God. It is at least an attempt to frame a definition of God which is free from some of the objectionable features of the older definition. Even though one may not agree with all of the author's positions, he will find the book thought-provoking and stimulating. It is an exceptionally fine antidote to extreme Calvinism.

One who wishes to pursue further any of the topics with which the book deals will find the Bibliography contained in the author's notes most serviceable.

W. L. Carson.

The Reality of the Idea of God. *By W. Tudor Jones.* Richard R. Smith, Inc., New York. 1930. Price $2.00. Pp. 160. This is a small but compactly written essay whose aim is to show the bearings of the various sciences, philosophy and history on the search for the ground for belief in the reality of the idea of God.

First, the author considers the answers one may hope to get to the question, "Is there reality in the idea of God" from the physical world—what can physics tell us of God? According to Sir James Jeans, physics reveals an *intelligent* agent—that the objectivity of objects arises from their subsisting "in the mind of some Eternal Spirit". "The universe can best be pictured—as pure thought, the thought of what, for want of a wider word, must be described as a mathematical thinker." This is as much of the nature of the Eternal Spirit as physical science can discover. The next chapter considers what a study of the nature of man can reveal of the reality of God. The third chapter considers the break from physical existence to the idea. This leads into a field both stony and briary—the nature and meaning of Existence and Value. Follows an abstruse chapter which considers the relation and autonomy of Idea and Value. In Chapter 6 there is a very carefully penned description and explanation of the meaning of "the over-rational" and the unrational in human experience. From the survey of these fields in human experience he comes by easy stages to reflect upon the nature and meaning of the mystic element in religion and life. In the last chapter there is contrasted and compared the life of the spirit and biological life. The book closes with a conclusion, in which the multi-colored threads spun in the body of the essay are gathered upon and woven into a texture of strength and consistency. He concludes that "in spite of the separate meanings and forms of these various branches (of knowledge)—so different in many respects—there do seem to be passages from one field to another, and there does seem also to be the possibility of the construction of a kind of hierarchy of these various branches"—science, philosophy and history. Taking the totality of man's experience, selecting, arranging and evaluating it, we come to find ample ground for our belief that "life in its deepest essence is infinite and eternal, and that Eternal Reality—God—has dealings with man."

Frazer Hood.

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY. *By Fulton J. Sheen.* Longman, Green & Co., New York. 1930. Price $4.00. Pp. 295. This book is at once an exposition of Tomistic philosophy for modern minds and a critical condemnation of anti-intellectualistic philosophy. As all students of philosophy know, since the time of James' pragmatism there has been a growing dislike and undervaluation of intellect as a director of and guide to life. As Professor Perry, of Harvard, summarizes it, "Psychology, speaking for emotion and instinct, has reduced intellect to impotence over life. Bergson and his followers have charged it with falsehood; while with pragmatists and instrumentalists it has sunk so low that it is dressed in livery and sent to live in servants' quarters." We are told that, according to Evolution, intellect is the latest of all the emergents, and it is not to be wondered at that man has not yet learned how deftly to employ this new structure, and hence the poor showing intellect has made in governing and directing human behavior, whether on the lower or higher reaches of aspiration. God is eternal and has been a fact to deal with since first man became man, and man became man long before intellect was developed sufficiently to aid in the adjustment to the infinite.

Now Professor Sheen is interested in restoring intellect to its ancient place of dignity and authority in life. And his instrument or device for making the restoration is the philosophy of St. Thomas Aquinas. But St. Thomas' philosophy has lain neglected so long except among Catholic philosophers it is necessary to rediscover Aquinas to modern minds. As the American Church Monthly puts it, "A modern does not easily grasp the scholastic terminology of St. Thomas, but under competent guidance, the effort to do so is a splendid discipline and has a worthwhile reward. Dr. Sheen is a truly competent guide."

In reading this book the careful student learns much of modern philosophy trends, and gets the conception that everything today in philosophy is temporary and experimental; and one can well believe with Dr. Sheen that it is just an extreme reaction from a too Kantian intellectualism. "The origin of modern anti-intellectualism is to be found in a reaction to another system of thought with an over-emphasized reason. And perhaps in a decade or two, in perfect accordance with its principle of growth by contradiction, we shall have another philosophy of the static and the philosophy of reason."

Dr. Sheen's destructive work here, as in so many other books, is so much better than his constructive work. He has shown himself a master detector of the faults and shortcomings and contradictions of modern philosophers, but having destroyed the structures they have erected one is not sure that the one he erects in their stead is altogther satisfactory either. It is better than theirs in some particulars, but is equally lacking in others.

One confidently recommends this book to the fundamentalist as strengthening him in many points, and one can suggest it to the modernist as a stimulating piece of philosophical thinking and its author as no mean antagonist to cross swords with. But in the eyes of a scientist at least, the chief stricture one is impelled to make is that the author seems more intent upon defending and strengthening an ancient system of thought than seeking an objective pursuit of truth.

FRAZER HOOD.

SCIENCE REDISCOVERS GOD. *By Ronald Campbell Macfie.* Charles Scribner's Sons, New York City. 1930. $3.00. Pp. 275. The purpose of this book is stated in its sub-title, "The Theodicy of Science". The thesis of the book is that the universe is so marvelous in the co-ordination of its forces and that life is so complex and so obviously purposive that we are compelled to postulate God. While that argument from design has undoubtedly been crippled in its details by the theory of evolution with its attendant idea of adaptation to environment as the price of survival, there yet seems to be a growing recognition among philosophers that the argument in the large has not been weakened, but possibly even strengthened by modern science with its picture of a complex and wonderfully inter-related world. The author presents a mass of valuable material bearing on this theme.

There are weak points in the book. While every Christian will recognize the validity of this scientific theodicy as far as it goes, the argument in this book is so loosely constructed that a straight-thinking mechanist could easily shoot it full of holes.

The chief value of the book to ministers, however, is not in its main effort, but in the fact that it offers an amazing collection of facts and illustrations from the newer fields of science. The author is himself a specialist in medicine. He has read widely and is a splendid simplifier and popularizer of scientific truth. This book is a rich storehouse for the minister who wishes to use scientific illustrations in his preaching as well as to know the modern discoveries in many scientific fields.

J. J. MURRAY.

CHRISTIANITY IN A WORLD OF SCIENCE. *By Chester F. Dunham.* The Macmillan Company, New York. 1930. Pp. 185. $2.00. The aim of this book is to show how the lion of Science and the lamb of Theology may lie down together. The final solution seems to be the swallowing of the lamb. The book has two parts. The first consists of four chapters on the history of science, with special reference to its relations to religion, for the most part well done, though his treatment of Hebrew history is quite radical and altogether dogmatic. The chapter on "Ecclesiastical Control of Science" during the Early

Church period and the Middle Ages is a valuable study, the only impressive portion, in fact, of the book in which he enlarges upon A. C. McGiffert's idea that the conflict usually spoken of as a conflict between science and religion "was rather a conflict between two diverse sciences, the one unfortunately supported by the church", The second part of the book is a study of the remaking of theology under the influence of modern scientific ideas which again is decidedly radical and also decidedly superficial. It would have been quite the mode a decade ago, but its optimism and its faith in the progress of humanity, with only the vaguest sort of assistance from God, seems rather facile for 1930. One gathers that the only sort of religion that can live in the light of modern science is a religion that quietly tosses overboard its super-naturalism. While most of us have confidence in an eventual solution to the difficulty of combining the religious and scientific approaches to the world, it will probably be a harder won solution than is offered us here and a solution that will leave us with either a good deal less or a good deal more religion.

J. J. MURRAY.

A SYSTEM OF CHRISTIAN EVIDFNCE. *By Leander S. Keyser, A. M., D. D.* The Lutheran Literary Board, Burlington, Iowa. 1931. $2.25. Pp. 304. This is a copy of the fifth edition of this work. Some of the previous editions have been described as "large". Several of them have been larger than their predecessors. This indicates a growing demand for the work. It was primarily intended for use as a text in college, Bible school and seminary. Hence the growing (with the several editions) of a well-selected and classified bibliography dealing with the subjects with which it deals. It is an outline, but not the less interesting on that account. For it is characterized by thoroughgoing analysis of the subjects handled, great clarity, pertinency and precision of teaching. It is a work generous to those from whom the author differs; and yet candid. In short, it is a work of intellectual merit and Christian Spirit.

The tone and character of the book may be further shown by citing the following paragraphs from pages 172-175:

"It must not be thought that the 'negative' or 'radical' or 'destructive' or the so-called 'mediating' criticism of the Bible has won the day in the realm of scholarship. True, the claim of a monopoly of scholarship has often been made by the liberalists; but such boasting proves their own lack of thoroughness, and their unwillingness to examine both sides of the question at issue."

"The so-called 'assured results' of the dismembering critics of the Bible have shown again and again to be far from 'assured', and the traditional or orthodox view has been vindicated by facts that cannot be gainsaid and logic that cannot be refuted. No greater and

more serious mistake can be made than to suppose that the whole trend of modern scholarship is on the side of liberalism. The conservative scholars of the day are numerous, capable and outspoken, and have been ever since the rise of the liberal propaganda. Should any one doubt the truth of this assertion, we refer him to the extensive list of evangelical works in our Selected Bibliography near the close of this volume. Surely such a catalogue is impressive, and ought to make even the liberalists pause and take notice."

"Attention should be given at this point to the so-called 'mediating' Biblical critics. Their purpose seems to be to mediate between the radical views of Graf, Wellhausen, Kuenen, etc., and the evangelical viewpoint. They accept the premises of the dissecting critics and yet seem to think that they can salvage enough of the Bible and Christianity from the debris to prevent their total destruction and even to maintain their sufficiency as a sure guide in matters of religion. To cite a conspicuous example, Dr. S. R. Driver, in his book, *An Introduction to the Literature of the Old Testament* (revised edition, 1913), held that his critical view did not annul Biblical inspiration; rather it showed how God inspired the Bible; it was a question of the mode of inspiration, not the fact. Indeed, he declared that these critical views take the inspiration of the Bible 'for granted'.

"To these contentions we must give some consideration. Take Driver's own case. What he says about inspiration is said only in the introduction of his book. In the body of the book inspiration is not even mentioned, and no effort is made to uphold it. On the contrary, the author begins his labored discussion by pointing out that there are contradictions (p. 8) between Genesis 1 and 2; then he proceeds to show that all along the history there are irreconcilable discrepancies, which can be explained only, he contends, on the theory of composite authorship—that is, many writers had a hand in the composition of the Bible, and the redactors (editors) did not always harmonize the various stories.

"Now let the reader think clearly for a moment. What kind of divine inspiration would that be which would cause, or even permit, the Holy Spirit to contradict Himself? If the Bible is full of errors and contradictions, it cannot be divinely inspired.

"However, to guard the truth properly at this point, we hold that there are no real discrepancies in the Bible. At first sight there may seem to be some, but judicious and thorough investigation removes them. Our point here, however, is that the position of the mediating critics is inconsistent; it cannot be maintained at the bar of reason. Their views greatly injure, if they do not entirely destroy, confidence in the divine inspiration and authority of the Book of God."

It is hoped that intelligent readers generally may devour this book. THOS. C. JOHNSON.

MYSTERIUM CHRISTI: CHRISTOLOGICAL STUDIES BY BRITISH AND GERMAN THEOLOGIANS. *Edited by G. K. A. Bell and Adolf Deissmann.* Longmans, Green & Co., New York City. Pp. 287. $6.00. This book, though not intended for popular consumption, will be of great interest to all students of theology. The twelve studies cover a wide range of topics. Adolf Deissmann contributes a historical, philological study on the name Jesus, offering fresh proof of the historicity of Jesus. Gerhard Kittel holds that the Jesus of History has always been and will always be essential to Christian faith. To discover this historical Jeus we must depend on historical research, which presents us with a real picture, whose details remain forever uncertain. The work of historical criticism, however, is completed by faith, which transforms the historical Jesus into the Saviour of the Gospels. Hermann Sasse upholds the resurrection and exaltation of Jesus, His living presence in the Church. John Martin Creed writes on Recent Tendencies in English Christology. There are two main tendencies. One emphasizes the eternal personal distinctions in the Godhead, and the personal continuity of Jesus with the Divine Logos who becomes incarnate. This course tends toward tritheism, and appears to call for a kenotic doctrine of the incarnation. The other line starts with the Divine Unity and holds that in and through the man Christ Jesus God reveals His Word to the world, and reconciles the world to Himself. In the latter case the consciousness of Jesus is human, in the former divine. Nathaniel Micklem, in a Modern Approach to Christology, holds that the Divinity of Jesus Christ is the essential dogma of Christianity, that the orthodox formulas of the dogma are outward and useless, that the modern approach must be made along religious, not metaphysical, lines, the fact that He has for us the value of God, that only in terms of His life and character can we apprehend and define the nature of the God in whom we trust. Paul Althaus deals with the Atonement, seeking to preserve the subjective (ethical) value of modern liberalism, the objective value of orthodoxy. These essays are very stimulating; they are not fully satisfying.

ERNEST TRICE THOMSON.

FINDING CHRIST. *By John L. Brandt.* Richard R. Smith, New York. Pp. 97. $1.25. The author's purpose is to strengthen the faith of Christian people in Jesus Christ as their Lord and Saviour, and to aid those who have doubts about the divinity of Christ in finding the truth. After undertaking to show that the Christ of the Gospels cannot be accounted for as an invention, a myth, an impostor, or a natural product of his environment, Dr. Brandt points out the

place which Christ occupies in New Testament teaching and his influence in various spheres of human life. In the main the material is familiar enough to students, but as a piece of popular apologetics it will be of service. There are signs that the book has been compiled from notes prepared for lectures, and which have been worked up with too little care for literary form. JOSEPH DUNGLINSON.

MAN IN THE MAKING. *By Chas. M. A. Stine and Milton H. Stine.* The Lutheran Literary Board, Burlington, Ia. Pp. 145. $1.50. The authors of this little book desire it to be regarded "merely as an effort to steady the cart that carries the ark in which are the oracles of God". They start with the assumption of an irreconcilable conflict between the evolutionary theory and the Bible; and the object of their writing is to "assist the readers in realizing that we are all created in the image of God; that the same God who created us has, through His dear Son, made possible for us a spiritual evolution which begins with regeneration and is not interrupted by death for all those who are created anew in and through Jesus Christ".

D. W. RICHARDSON.

THE PHILOSOPHY OF THE GOOD LIFE. *By Charles Gore.* Charles Scribner's Sons, New York City. Pp. 346. Price $3.00. A book by Bishop Gore may always be approached with a pleasing sense of anticipation. Not that we shall always expect to agree with him in everything he may say. But, in general, we feel that he is "on the side of the angels"—a staunch conservative in most aspects of his theological thinking.

In the book before us our anticipations will not be disappointed. It is altogether a repaying book to read. The title gives a fair idea of the subject matter. It is not a book on Comparative Religion, but rather upon what might be termed Comparative Ethics. It is a study of the great moral systems of the world with special reference to their common religious implications and background. In a series of six chapters, which will be found exceptionally interesting and informing, are set forth the essentials teachings of each system concerning what constitutes the good life. Those included are Zarathrustra, Buddha, Other Teachers of Asia (Hinduism, Taoism, Confucius, Mohammed), Platonism, Israel, Jesus the Christ. The author then goes on to point out that among all these systems (with the exception of those of India which think of human life as either unreal or as wholly evil, and have therefore no place for the good life at all), there is a singular unanimity in believing not only that life is good when lived according to the moral law, but that the moral law has behind it a divine sanction, "that mankind is 'under authority', authority which is eternal and divine, but which, if men will open

their hearts to it, they will find also written in their own consciences".

In other words, for all the great teachers, morality has been grounded in religion, or at least in the belief in the divine. Each has certain clear presuppositions concerning God and His relation to the world.

But, the author goes on to point out in the following chapters, Christianity has its own specific presuppositions—presuppositions concerning God, His personality, unity, absolute priority and self-completeness, His creativity of all that is; concerning man, his freedom, his sin, his redemption; concerning a special divine self-disclosure or revelation. The object aimed at in the discussion of these chapters is "to vindicate Christianity as the noblest form of ethical monotheism, to bring out into distinctness its intellectual postulates, and to establish their rationality as superior to anything which is offered to us by any other faith or philosophy".

The endeavor, we cannot but feel, attains to a high degree of success. The same may fairly be said of the argument presented in the concluding chapter on Rational Faith—an argument for the essential place of faith in all our thinking, not as over against reason but *in* reason. At the basis of natural science, the contention is, as at the basis of religion and morality, lies an act of faith.

Considerable portions of these later chapters will be found to cover ground already traversed by Dr. Gore in the three volumes of his *Reconstruction of Belief*, especially in *The Belief in God;* but so far from appearing wearisome or repetitious, the exhibition of these great conceptions of Revelation, Miracle, etc., in their new connection, and their reinstatement with so much of eloquence, fervour and conviction makes the reader of the former volumes to put down this one with a new and profounder sense of gratitude to a noble and gifted champion of the faith once delivered to the saints.

LeRoy Gresham.

The Teaching of Karl Barth, An Exposition. *By R. Birch Hoyle.* Charles Scribner's Sons. Pp. 279. $2.75. The purpose of this book is to interpret the theological ideals of Karl Barth to English readers. Those in the English-speaking world who have been anxiously waiting for such a work to appear will not be disappointed in Dr. Hoyle's book. In successive chapters he deals with each of the great underlying ideas which have marked the Barthian school as unique in the field of modern thought. The discussions are valuable because of the translations which they contain of key passages from Barth and Brunner—passages in which they give classic expression to their great ideas. But in addition to his work of translation, Dr. Hoyle has rendered a real contribution by his ability to summarize in his

own words the thought of these two princes in the field of theology.

Those who are interested in learning "what the Barthian movement is all about" will find this book invaluable. It will repay the careful study of any man who wishes to grapple seriously with the problems of theology.

HOLMES ROLSTON, JR.

HUMANISM: ANOTHER BATTLE LINE. *Edited by William Peter King.* Cokesbury Press, Nashville, Tenn. Pp. 298. $2.25. Humanism in the realm of philosophy and behaviorism in psychology are at present, the author holds, the twin antagonists of the theistic faith. Of the two, humanism is, beyond all question, the more enduring and persistent foe. Having brought together a great array of talent in "Behaviorism: A Battle Line", Dr. King here produces its companion volume. The contributors are equally as eminent as in the previous volume, including W. E. Garrison, D. C. Macintosh, William A. Brown, Shailer Matthews and others. Naturally, there is some duplication in the various contributions, and a lack of sustained and thorough attack. The book, as a whole, however, is a veritable treasure house, or, to change the figure, a well-stocked arsenal, in which one may find every weapon he needs to meet the attack of humanism on the Christian faith. A careful distinction is made between literary humanism which exalts the distinctly human, saying, "Live as cultured men, not as barbarians or animals," and religious humanism which exalts the merely human, holding that we ought to believe in man rather than God and that the chief end of man is to glorify man. It is the last with which this book is concerned. The argument most commonly developed is that the values of humanity, with which "humanism" is also concerned, have no real guarantee except in theism. Practically all the present-day humanists are discussed by one or more of the writers. All ministers who are concerned with present-day thinking should read this book, and commend it to thoughtful men and women, especially the young people in their congregation.

ERNEST TRICE THOMPSON.

THINGS MOST SURELY BELIEVED: A SERIES OF SERMONS ON THE APOSTLES' CREED. *By Clarence Edward Macartney.* Cokesbury Press, Nashville, Tenn. Pp. 195. $1.50. We confess to a prejudice against "sermons" which do not grow out of passages of Scripture prefixed thereto. Before opening this book, we expected to see in the space devoted to the first "sermon", the first assertion of the Apostles' Creed supported by one or more Scriptures from which said assertion is the true eduction, then the opening up and vindication and application of the said assertion; and so on for the ensuing "sermons". For specifically the sermon is grounded on some passage of Scripture. However, we found in this book, if not sermons, twelve most excellent

lectures; and he who lectures on the Apostles' Creed, assertion by assertion, is lecturing on assertions that have a basis of Scripture, whether formally presented as the basis thereof or not.

These lectures are as good, we suppose, as any Dr. Macartney has ever delivered. We have read three of his books. This is the best one of the three. It is of great practical value. He deals with the assertions of the Creed solidly and efficiently and yet popularly. The book should be widely read; and it is entertaining reading.

THOS. CARY JOHNSON.

PRACTICAL THEOLOGY.

THE PROPHETIC MINISTRY. *By Francis J. McConnell.* The Abingdon Press, New York. Pp. 308. $2.00. This book contains the Yale Lectures on Preaching for 1930. The author has selected a noble theme, and in his lectures he stresses truths much needed in this day. The central theme is probably expressed in these words: "We are more especially engaged in the search for all the light we can find which we can bring to play today upon the same task as that which absorbed the strength of the prophets—that of keeping religion moral and of making it more moral." His aim apparently is to make vital for our day the ideals of human values as set forth by the prophets of Israel.

My most serious criticism of the book has to do with his weakness in handling the source from which the prophets received their message. He says that "the prophets hit upon moral principles" just as the Greeks in their development of art hit upon certain mathematical principles which have later been wrought into equations. He refers to their insight as "the outcome of long brooding", and while he tells us that "centuries yet beyond us will be required to exhaust the meaning of the human ideals of the Hebrew prophets", I could find nowhere in his book anything suggestive of revelation as we commonly accept it. The difference in this respect is all the more marked when one compares some of the statements of Bishop Gore in his discussion of the prophets in "The Reconstruction of Belief". I shall quote but one sentence from him, "But of the source of the communications as coming really and directly from God, I feel certain". I have the suspicion that Bishop McConnell would agree with Bishop Gore, but I would place a higher value upon his "Prophetic Ministry" if he had stated it with some emphasis in these lectures.

BEN R. LACY, JR.

AFTER PENTECOST, WHAT? The Cokesbury Press, Nashville, Tenn. 180 pages. $1.50. This is a companion volume to "Sermons of Power" and is published, as the title suggests, to preserve the abiding values

of the 1930 celebration of Pentecost. There are eight sermons in the series, all by popular preachers, and dealing with practical matters, as Home Life, Missions, Stewardship, Social Problems, etc. The sermons are worth reading. DWIGHT M. CHALMERS.

THE DIVINE COMPANIONSHIP: A BOOK OF PRAYERS. *By J. S. Hoyland, M. A.* Richard R. Smith, New York City. $1.00. Pp. 89. A book of prayers is somewhat like a volume of poetry—its appreciation depends largely upon one's personal taste, and even upon the mood of the soul. The printed prayers I have found most helpful have been those that are like "torches borne along from which one lights his own candle".

"The Divine Companionship," while simple and reverent in expression, was somewhat disappointing in this respect. The prayers are easy to follow and sometimes beautifully phrased, and no doubt others will find them to be an open door in the Divine Presence.
DWIGHT M. CHALMERS.

CHRISTIAN CONQUESTS. *By Robert Merrill Bartlett.* Cokesbury Press, Nashville. Pp. 175. $1.25. Here is another splendid book for the quiet hour. It is a most helpful religious book. In its chapters the Christian is led to think of his conquest of adversity, of memory, of self, of the commonplace, of age, of pain, of death—enemies over which he needs to become victorious. This is indeed a study in spiritual victories. This fine book should have a wide circulation.
JOHN C. SILER.

FRIENDS OF GOD. *By Coston J. Harrell.* Cokesbury Press, Nashville. Pp. 177. $1.00. This is a delightful little book of meditations well suited for the devotional hour and for general reading. There are forty-five thoughtful and helpful interpretations of some word of Scripture. It is one of those books that help to strengthen our Christian living and that brings us into closer fellowship with God. This book is to be commended to every Christian. JOHN C. SILER.

ADVERTISING JESUS. *By S. R. Bratcher.* Cokesbury Press, Nashville. Pp. 238. $1.50. This is a very much better book than its title would indicate. It contains twenty-four sermons, fourteen of which are special day sermons. These are all good sermons. It is an interesting and edifying book. Its chief value lies in its wealth of illustrative material from history and life. JOHN C. SILER.

THE BLUE FLAME. *By F. W. Boreham.* The Abingdon Press, New York. $1.75. Pp. 288. This is a typical Boreham book. In his own peculiar style this imaginative and gifted Australian minister presents

some additional twenty-five or thirty inspirational and devotional sermons. (I presume they may be so called, having been informed that his books record his sermons, just as they are preached from the pulpit.)

One marvels at Dr. Boreham's inexhaustible supply of illustrations and personal experiences. "A Bunch of Everlastings" was the first and "The Blue Flame" is the last of a series of twenty-four volumes, following each other in rapid succession, all seemingly very much alike. JOHN A. MACLEAN, JR.

MEN OF THE GREAT REDEMPTION. *By William L. Stidger.* The Cokesbury Press, Nashville, Tenn. Pp. 217. $1.50. Dr. Stidger believes that the pulpit has lost its strongest appeal to mankind in its failure to insist on "the road to Damascus" experience. He indicts the ministry for thinking and preaching too much on the social, ethical, moral and industrial content of religion, with the disastrous result that preachers have ceased to have the "great expectation" of the prayers and groans of penitent men.

The author further points out that people are finding release from their fears, inhibitions and complexes in sources other than in religion. Many are also finding religious satisfaction outside the church. Therefore, the churches had better appoint a day for mourning if they do not grasp the opportunity of preaching a healthy, vigorous gospel demanding a personal religious experience.

The volume is divided into two sections. In the first section he supports his contention by naming a group of men from varied walks in life who have experienced the "Great Redemption". In the second section a few men, Havelock Ellis, Thomas Masson and others, are named as examples of those who have been converted outside the church. The reader cannot help but feel encouraged by this book. There is also a real challenge to "preach for verdicts". This teacher of preaching suggests some good teaching and preaching values in this inexpensive and most readable book. WM. V. GARDNER.

SPIRITUAL ADVENTURES IN SOCIAL RELATIONS. *By Bertha Conde.* Cokesbury Press, Nashville, Tenn. Pp. 152. $1.00. This is a well-written book. It is most timely, intensely interesting and profitable. Such subjects are taken up and discussed as these: "Relationship With the Family", "———With a Friend", "———With Those in Authority", "———With One's Child", "———Of Husband and Wife", "———With Neighbors", "———With an Enemy", "———With Spiritual Teachers". And "To Posterity". Each chapter closes with a brief suggestion "For Study and Discussion", which is helpful. This book would bring a great reward to any careful reader.

JAS. F. HARDIE.

JESUS AND THE AMERICAN MIND. *By Halford E. Luccock.* The Abingdon Press, New York City. Pp. 224. $2.00. Dr. Luccock is Professor of Homiletics in Yale Divinity School. This volume was the August "Religious Book of the Month". The author paints America's portrait, and does it well. He then proceeds to analyze the "American Mind" and contrast it with the mind of Christ. With a wealth of facts, he develops the distinctively American traits of character, explaining their origin and tracing their development in chapters on "The Legacy of the Puritan", "The Frontier Inheritance", "The Religion of Prosperity", etc.

Dr. Luccock does his work effectively, yet one grows weary with "The Plethora of Diagnosis", to which we are constantly treated these days, and longs for constructive and curative treatment. The effect of reading this book is, first, to make me realize, even more fully than before, the vast divergence between the spirit of America and the spirit of Christ; secondly, to inspire the desire to preach a sermon on "Discerning the Times". Dr. Luccock knows his times, and his book helps us to understand our own day and nation. He also forces us to realize that it is a truly heroic undertaking to live a Christian life in America. One would be desperately lonely and utterly out of harmony with his environment. "Have I been so long a time with you, and yet hast thou not known Me?"

J. A. MACLEAN, JR.

THE TURN TOWARD PEACE. *By Florence Brewer Boeckel.* The Friendship Press. Cloth, $1.00; paper, 60 cents. Pp. 214. Mrs. Florence Brewer Boeckel, as Education Director of the National Council for the Prevention of War, has at hand a tremendous amount of material in her case against war. The amazing thing about this little book is the vast store of information which has been packed into these 214 pages. And yet this has not been done by sacrificing a readable style. This book is intensely interesting. One receives the impression that the author realized not only the value of authentic facts and unanswerable arguments, but also the importance of presenting this material with forceful brevity.

If you believe in war, read this book. It will interest you. If you are an advocate of peace, but believe that preparation for war is the best guarantee for peace, then don't bother to read this book because facts and history mean nothing whatever to you. If you wish actively to promote world peace, here is material, both interesting and effectively authoritative, which you can ill afford to miss. If you are ecclesiastically ambitious you should not so much as hear the book discussed, for this book is convincing and might make even you speak out when it is not expedient that you should.

A. J. MCKELWAY.

MARRIAGE AND ROMANCE. *By J. Paterson-Smyth.* F. H. Revell Co., New York. $1.50. Pp. 160. Archdeacon Paterson-Smyth has become famous as the author of "A People's Life of Christ" and "The Gospel of the Hereafter". He is a good writer, and all of his books are worthwhile. This is a volume of eleven topical sermons, above the average in quality. They are pointed and timely, and represent a high type of modern preaching. J. A. MACLEAN, JR.

THE RURAL NEGRO. *By Carter Godwin Woodson.* The Association for the Study of Negro Life and History, 1528 Ninth Street, Northwest, Washington, D. C. Pp. 265. $2.50. Copiously illustrated. We recommend this book. We recommend it to Southerners who think they know the negro, and to those who want to know, really to know, the actual conditions under which the rural negro in the South lives and works. Mr. Woodson writes on the whole calmly, and with restraint, presenting the facts that careful investigation has revealed. At times, however, there is a touch of bitterness, as he punctures the complacency, the Christian smugness with which we accept, and even defend, fundamentally unchristian attitudes toward the negro race. He describes the unhealthy living conditions of the rural negro, his difficulties in making a living, the evils of tenancy, the menace of peonage, his lack of recreation, his ineffective church, his improved schools (the brightest ray of hope, due largely to the Rosenwald Fund), still incapable, however, of meeting the negro's need, his social repression, his higher strivings. Most negroes live in the South, and most Southern negroes live in rural areas. Mr. Woodson tells us how these negroes live, and something of what they think. Southerners ought to read it. ERNEST TRICE THOMPSON.

A CHRISTIAN PEDADOGY. *By Edward W. A. Koehler.* Concordia Publishing House, St. Louis, Mo. 1930. Pp. 260. $1.75. Dr. Koehler feels strongly that religion should not be taught in the public schools, that the Sunday school, while valuable, is not sufficient, and that the way out for the Church, therefore, is through the parish school. His book is naturally written for the workers in these Lutheran parish schools, and is so thoroughly from the viewpoint of that denomination that it would not be of large value to teachers of the schools of other Protestant bodies. It presents in a readable though not attractive style a Biblical approach to the child and to teaching. The language is more Scriptural than educational—it is good to meet the terms "soul" and "sin" again. W. TALIAFERRO THOMPSON.

NOT SLOTHFUL IN BUSINESS. *By Herbert A. Bosch.* R. R. Smith, New York City. Pp. 208. $1.00. This is one of the latest and of the best books on Stewardship. It is divided into twenty-six chapters,

and deals in a splendid way with the fundamental motives and the proper methods of this vital question. Part 1, the first seven chapters, developes the theme, "Reaching Men, the Church's Primary Responsibility". The second section, or the remainder of the book, is under the subject of "Raising Money".

It is quite well written, is thoroughly Scriptural, and will be a tonic to any preacher's soul. He not only holds up to scorn many unseemly and "hit and miss" methods of raising money in the past, but points out the really important place our means have in life, and might have in the advance of the Kingdom if properly surrendered and used. He calls for constant education on this subject. Not only will this book make a good impression on any one who reads it, but a profound impression as well. It is heartily commended.

JAS. F. HARDIE.

STEWARDSHIP PARABLES OF JESUS. *By Roswell C. Long.* Cokesbury Press, Nashville, Tenn. Pp. 230. $1.00. Here is a book worth recommending. It is based on the Bible. Dr. Long takes six of the great parables of Jesus and makes them live. We need books that present the great messages of the Bible in such a fresh way that they seize upon the minds and hearts of men. The parables selected are The Good Samaritan, The Talents, The Ten Virgins, The Rich Fool, The Laborers in the Vineyard, and The Parable of the Tower and Waging War.

It is a practical book. Dr. Long takes the principal theme of each of these parables and applies it fearlessly to the life of our day. His purpose is to combat through the principle of stewardship the materialism which comes from the domination of "things" in the lives of men. We feel the pull of "things" in our own lives, and we see it in the lives of others. We feel in reading this book that he is dealing with live issues. It is up to date. We like to have fresh illustrative material. We want the principles applied to the problems of our own day. Dr. Long has gathered a wealth of material, much of it drawn from current sources, including books, the press, observation and experience. And above all, it is interesting and should be usable. The book is very readable and is full of striking sentences. It will grip the thoughtful reader. It will furnish a splendid basis for a discussion group. It will suggest many fresh lines of thought to the preacher. And it only costs a dollar!

JAS. E. BEAR.

A SECOND BOOK OF BIBLE DRAMAS. *By William Ford Manley.* Fleming H. Revell Co., New York City. $2.00. Pp. 206. These dramas give us a view of the inner lives of Solomon, Daniel, Naaman and others. Manley brings them to life again by portraying their moods of joy,

selfishness, jealousy, doubt, sacrifice and foolishness. In the end the author makes the reader to feel the benefit of their individual experiences. Two of the dramas, "The Prodigal" and "Thou Faithful Servant" are in modern settings and afford material for illustrations. "The First Gift" is appropriate for Christmas; "The Unconquered" for Easter. Of the entire group it may be said that their brevity, limited casts of characters, the simplicity of stage settings, costumes, language and the absence of the extremely dramatic make them adaptable to church programs. WM. V. GARDNER.

MUSIC AND RELIGION. *Edited by Stanley Armstrong Hunter.* The Abingdon Press, New York City. Price $1.75. Pp. 231. This book is an earnest and dignified effort to enlarge and enrich the place of music in Christian worship. Its success in this effort is only partial. Much of the deep and impelling motive to spiritual singing and worship fails to strongly emerge in the book.

There is the usual outbreak against "trashy hymnals" which is not specific. We must remember that there is just as much honest difference in tastes about singing as there is about dressing. Simple and tuneful hymns, many of which have been summarily discarded by artists, have set thousands to singing the Gospel who had been silent hitherto. While there is mention in the Record of "high-sounding cymbals", there is no authentic record of a divine approval exclusively on classical music.

There is much in this book that is reverent, and much that will exalt the place of music in our church worship. The theory rather than the practical application is emphasized, and this from the standpoint of the artist. SAMUEL MCPHEETERS GLASGOW.

EXPERIENCES IN MOUNTAIN MISSION WORK. *By Rev. R. P. Smith, D. D., Superintendent of Home Mission Work in Asheville Presbytery for thirty-three years.* Presbyterian Committee of Publication, Richmond, Va. 1931. Pp. 121. Price, cloth, $1.00; paper, 50 cents. This book has twelve short chapters. If parents want something to read to their children on Sunday afternoons, here is a book they should get. It is easy reading and entertaining. I tried it on my fourteen-year-old boy and he preferred it to Ben Hur.

It is a portrayal of conditions as they existed in the hill country of North Carolina years ago. The author has brought out of the archives of memory some remarkable pictures and hung them in the galleries of time for us and those of succeeding generations to enjoy.

It is fortunate that there has been preserved for us the observations and experiences of Dr. Smith and his co-laborers. The conditions which he found among these highland people is a terrible indictment of the church of that day which neglected them. The conditions as

they existed in the mountains were no worse, though, than those which we find among many of the peoples in the lowlands of the South. In fact, a large portion of the underprivileged today are in the swamps or are working as tenants on the level farms.

Good roads are splitting open not only the mountains, but also the swamps, and letting education and civilization in and the people out. North Carolina has an equalization educational fund of $6,000,000. But education will prove a bane instead of a blessing if the church fails them at this time of transition. Never before did the Presbyterian Church have a greater challenge nor a better opportunity than now. As revealed by Dr. Smith, an untrained ministry was acceptable in the old days, but now the call is for a ministry not only with culture and a liberal education, but one trained for the difficult task of making this generation of people, both in the lowlands and the highlands, Christian.

HENRY W. MCLAUGHLIN.

THE COUNTRY CHURCH AS IT IS: A CASE STUDY OF RURAL CHURCHES AND LEADERS. *By A. J. William Myers and Edwin E. Sundt.* Fleming H. Revell Co., New York. 1930. Pp. 189. Price $1.50. This is a contribution to country church literature that ought to be read by every rural minister. There are presented fifteen case studies of country pastorates in the first section. They are graded "A", "B" and "C", according to the measure of their success. The second section of the book is the discussion of principles of Rural Church Work. These are based upon the factors discovered in the case studies. In the third division there is a discussion of the characteristics of successful leaders in Country Church Work. The book shows conclusively that the main problems of the country church are dependent upon the solution of the pastoral problem. The Appendices contain a bibliography and a brief discussion of evangelism for a country church.

HENRY W. MCLAUGHLIN.

POEMS FOR SPECIAL DAYS AND OCCASIONS. *Compiled by Thomas Curtis Clark.* Richard R. Smith, Inc., New York. Pp. 166. $1.00. This is another book of quotable poems intended for the use of writers and speakers, and especially perhaps for preachers. The poems cover the following days: New Year's, the birthdays of Lincoln and Washington, Lent and Easter, Mothers' Day, Memorial Day, Flag Day, Independence Day, Labor Day, Armistice Day, Thanksgiving and Christmas. This is a wide range. Many of the poems in this collection are quite new and some of the new ones are excellent and gripping. The old masters, however, still ring the bells that echo clearest in the human heart. Quite a number of these poems impress one as quotable and worthwhile. Vagueness, however, and vacuity mar the use-

fulness of many. The physical make-up of the book is excellent and pleasing, and the price most reasonable.

SAMUEL M. GLASGOW.

COMFORT FOR THOSE WHO MOURN. *By O. V. Armstrong.* Cokesbury Press, Nashville, Tenn. 1930. Pp. 100. 50 cents. When I was in the pastorate I was constantly on the lookout for a small book of moderate cost which I could put into the hands of the sorrowing members of our congregation. Since coming to the Seminary I have continued my search that I might find such a booklet to recommend to the class in Pastoral Theology. Dr. Armstrong, one of the missionaries of the Presbyterian Church in the United States to China, has brought my effort to an end. He has produced just what the minister has been needing, assembling from the Bible and other sources prose and poetry selections which have a healing message for broken hearts.

Widely has he read and wisely has he chosen, his own sorrow giving him an insight into the needs of sad hearts that another untouched by pain could not know. The material has been arranged under the following heads: "Death a Transition", "In Heaven Glorified", "Comfort's Supreme Solace", "Heaven More Real", "Soon to Meet Again", "Comforted to Comfort", "Be Ye Also Ready".

You will find here old friends, and many a new quotation which you will welcome into the charmed circle. The printer has done his work well, and contributed of his skill to make the book quite attractive.

W. TALIAFERRO THOMPSON.

THE JESUS OF THE POETS: AN ANTHOLOGY. *Edited by Leonard R. Gribble.* Richard R. Smith, New York. $1.25. Pp. 157. The aim of the author is to make a "collection of the poets' interpretation of the character and person of Christ". It includes about 125 poems from authors ranging from Cynewulf to the present day. The poems are arranged alphabetically according to *authors*, so that it is easy to find out what any author had to say about Jesus, but it would be difficult to find out what they said about any one phase of Jesus' life or work. There is also an index of first lines. The book is interesting, but not very usable.

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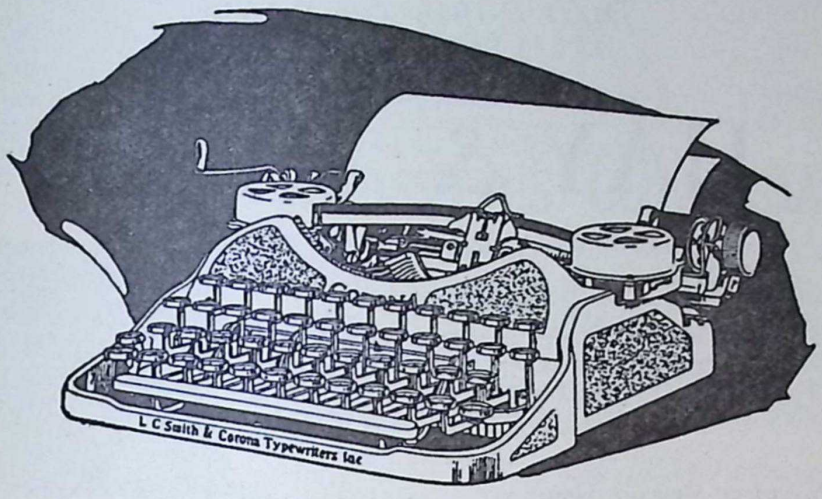

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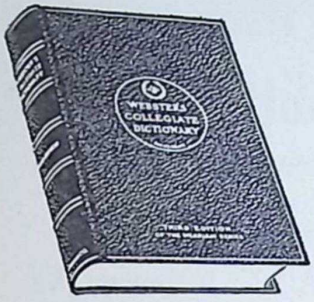

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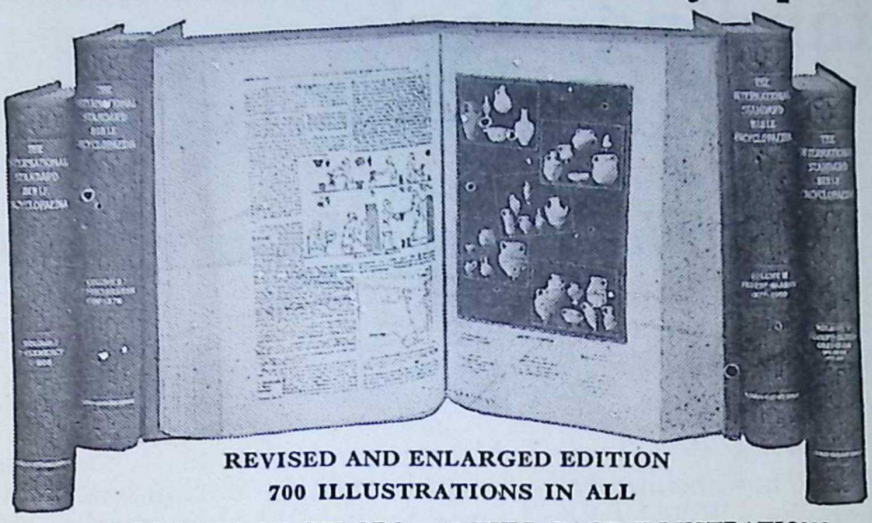

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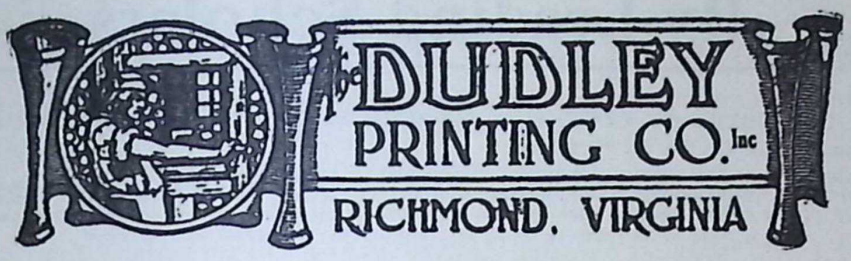

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CALVINISM AND THE WORLD OF ISLAM.[1]

SAMUEL M. ZWEMER, D. D.,
Princeton Theological Seminary, Princeton, N. J.

One of the most interesting developments in the religious thought of Europe is the revival of Calvinism and a renewed interest in its historic significance. Kuyper and Bavinck, Heppe in the Netherlands, Doumergue in France, more especially and recently Barth and his disciples from quite another angle in Germany, have called men back to a conception of the sovereignty of God, His transcendent majesty, our absolute dependence on His grace, the immediacy of the relation of every individual to God, and the supremacy of God's Word above the word of man.

In a recent number of the *Revue de Theologie et de Philosophie* (December, 1928), Robert Centlivres reviews a score of new publications that deal with Calvin and Calvinism. Pastor Daniel Couvé, the secretary of the Evangelical Missionary Society in Paris in a public address just after the Jerusalem Council Meeting, 1928, used the argument: "We believe in Missions and world evangelism not only because we are Frenchmen and because we are Christians, but more especially because we are Calvinists."

"It is not a mere coincidence," writes a French historian, "that the French Reformer, Calvin, is considered the most faithful interpreter of the spirit of Paul's Gospel, and that St. Paul has always been held up as the very incarnation of the spirit of Missions." Doumergue, in his life of John Calvin, exclaims: "Who first penetrated the virgin forests of

[1]Substance of an address delivered at Union Theological Seminary.

the new world to carry the Gospel to the savages, was it not Brainerd and Elliott, both Calvinists? All the heroes of the eighteenth and nineteenth centuries of Protestant Missions were disciples of the same Calvin—Carey and Martyn in India, Moffat and Livingstone in Africa, Morrison in China, and Paton in the South Seas."[2] Their Calvinism was not static, but kinetic—not only a stalwart creed, but heroic conduct.

Now it is remarkable that as far back as 1871, in an address on Calvinism delivered as Rector of St. Andrew's, the historian, James Anthony Froude, called attention to the strange parallel between the Reformation in Europe under Calvin and that in Arabia under Mohammed. Islam, indeed, as Bancroft says, is the Calvinism of the Orient. It, too, was a call to acknowledge the sovereignty of God's will. "There is no god but God." It, too, saw in nature and sought in a Revelation the majesty of God's presence and power, the manifestation of his glory, transcendent and omnipotent.

"God," said Mohammed, "there is no God but he, the living, the self-subsistent, slumber seizeth him not, nor sleep—his throne embraces the heavens and the earth and none can intercede with him save by his permission. He alone is exalted and great." (Verse of the Throne.)

It is this vital, theistic principle that explains the victory of Islam over the weak, divided and idolatrous Christendom of the Orient in the sixth century. "As the Greek theology," so Froude remarks, "was one of the most complicated accounts ever offered of the nature of God and his relation to man, so the message of Mohamet, when he first unfolded the green banner, was one of the most simple: There is no god but God; God is King, and you must and shall obey his will. This was Islam, as it was first offered at the sword's point to people who had lost the power of understanding any other argument; your images are wood and stone; your metaphysics are words without understanding; the world lies in wickedness and wretchedness because you have forgotten the statutes of

[2]Doumergue, Jean Calvin IV, p. 454.

your Master, and you shall go back to those; you shall fulfill the purpose for which you were set to live upon the earth, or you shall not live at all."[3]

And then Froude goes on to say, by way of correction: "I am not upholding Mahomet as if he had been a perfect man, or the Koran as a second Bible. The Crescent was no sun, nor even a complete moon, reigning full-orbed in the night heaven. The light there was in it was but reflected from the sacred books of the Jews and the Arab traditions. The morality of it was defective. The detailed conception of man's duties inferior, far inferior, to what St. Martin and St. Patrick, St. Columba and St. Augustine, were teaching or had taught in Western Europe."

"Mohametanism rapidly degenerated. The first caliphs stood far above Saladin. The descent from Saladin to a modern Moslem despot is like a fall over a precipice. All established things, nations, constitutions, all established things which have life in them, have also the seeds of death. They grow,—they have their day of usefulness, they decay and pass away, 'lest one good custom should corrupt the world'. But the light which there was in the Moslem creed was real. It taught the omnipotence and omnipresence of one eternal Spirit, the Maker and Ruler of all things, by whose everlasting purpose all things were, and whose *will* all things must obey."[4] The Pantheism of Force, that is Islam.

At the Jerusalem Council Meeting we discussed the values of Islam. How many and how great! Not in the realm of ethics nor of soteriology, but in its theology and world-view. The Reformers themselves felt that Islam, with all its errors and Arabian fanaticism, was closer to the truth than the Medieval Papacy.[5]

The Dutch in their struggle with Spain chose for their motto: "Liever Turksch dan Paapsch"—Rather the Turk than the Pope! You may still read these words and the sym-

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[3]Froude, Calvinism, p. 36.

[4]Froude, Calvinism, pp. 37-38.

[5]Cf. Luther's attitude toward Islam by Gossfried Simon in The Moslem World, July, 1931.

bols that accompany them on the carved pillars of an old church at Middelburg. Iconoclasts would have no task in the world of Islam.

Every Mosque resembles a Quaker meeting-house, even as a Mexican Cathedral resembles a Hindu temple. There was a spirit of approach in Luther and Calvin toward Islam. It was not idolatrous as Rome in their day. In one of his letters Erasmus actually proposed that "the best and most effectual way to overcome and win the Turks would be if they shall perceive that things which Christ taught and expressed in his life to shine in us. "For truly, it is not meet nor convenient to declare ourselves Christian men by this proof or token if we kill very many, but rather if we save very many. Nor if we send thousands of heathen people to hell, but if we make many infidels faithful. In my mind it was the best before we should try with them in battle, to attempt them with epistles and some little books. . . ."

II. Yes! Calvinism and Islam have much in common. Both are opposed to compromise and all half-measures. Both were a trumpet-call in hard times for hard men, for "intellects that could pierce to the roots of things; where truth and lies part company." Intolerance is sometimes a virtue. The very essence and life of all great religious movements is the sense of authority; of an external, supernatural framework or pattern to which all must be made conformable. God's word and not the word of man.

Calvinism and Islam were neither of them mere systems of opinion, but both were attempts to make the will of God as revealed in the Bible or in the Koran an authoritative guide for social as well as personal affairs, for the Church not only, but for the state. Islam has its doctrine of Decrees; and Calvinism its Eternal purpose of Election and absolute dependence on God's grace alone.

An address of Mr. M. A. Qayyum Daskawie given at the annual luncheon of the American Christian Literature Society for Moslems last January was intensely interesting. Mr. Daskawie is from a prominent Moslem family in North India and is well qualified to speak in behalf of the large class of

educated, modern-minded Moslems whom we are trying to reach through our literature program. His opening sentence was thought-arresting. "Islam," he said, "is a pre-Reformation Protestantism gone awry." In what sense is this true?

The six articles of the Moslem Creed all bear close relation to the sovereignty of God. The climax of their creed is the statement: "His decree of good and evil." The basic thought of the sovereignty of God is the formative principle of the system. It is also the germinal idea, the seed-thought of Calvinism. The system was not first in order, with the fundamental idea its logical conclusion. Just the reverse! The formative principle gave rise to the system. As Herman Bavinck states it: "From this root principle everything that is specifically Reformed may be derived and explained." So in Islam. Calvinism and Islam have at their very core the principle of a claim of finality and universality, and it is this principle that is the very basis of a missionary religion. In the case of Islam, however, it is followed by a false conclusion: Mohammed is Allah's apostle.

Paul's theology and soteriology made him a missionary—drove him across all racial barriers and compelled him to set forth Christianity as final and triumphant. The strongest plea for Missions is the will of God for the whole world. We can only have a passion for the glory of God when we acknowledge his sovereignty in every realm of life. (Romans, tenth chapter.)

Again, singleness of aim is always a mark of leadership and in this respect Calvin and Mohammed were born leaders. As Barth expresses it: "Calvin first had a theme and then thought of its variation; first knew what he willed and then willed what he knew." The same might be said of Mohammed.

The genius of spiritual conquest is the consciousness that God is commanding the battalions, that the issue is not uncertain and that the goal is God's eternal glory. "The monarch mind, the mystery of commanding; the birth-hour gift, the art Napoleon; of wielding, welding, gathering, binding, bending, the hearts of thousands till they beat as one."

James Montgomery, a true Calvinist, closes his great mis-

sionary hymn, beginning, "O Spirit of the Living God", with the stanza:

> "God from eternity hath willed
> All flesh shall his salvation see,
> So be the Father's love fulfilled,
> The Saviour's sufferings crowned through thee."

John Jay, a century later, interpreted in true Calvinistic fashion the prayer, "Thy will be done", in a noble poem beginning with the words, "Not in dumb resignation" . . . . and ending, "Wherever man oppresses man beneath thy liberal sun, O God, be there thine arm made bare, thy righteous will be done".

With God's sovereignty as basis, God's glory as goal and God's will as motive—the missionary enterprise today can face the most difficult of all missionary tasks—the evangelization of the Moslem world. No task is hopeless for those who believe in the survival of the unfittest, by Divine grace and by eternal election. What is the world of Islam? When we consider its vast extent, its character in opposition to the Gospel message and the vitality of this religion, we are reminded of the words of Canon Sell, the octogenarian missionary of Madras: "Possessed of a highly dogmatic system, the dogmas of which are sharp and well defined; accepting a law supposed to be Divine, complete and final; looking back to a history which records many former successful worldly requests, with occasional gleams of borrowed splendour—the Moslem stands erect, proud to be such and too often scornful of other men and other creeds. Has the Church ever realized the greatness of the forces thus arrayed against her, or estimated aright the difficulties to be overcome? Century after century passed by and the Church was silent. When, then, we remember our past neglect, the point of contact in some matters of belief between us and Moslems, the conscious groping for light some of them have shown, the repudiation of much that is narrow, superstitious and immoral by a few imbued with a modern spirit and with a wider outlook, whose ideas will doubtless

more and more affect the thinking classes—when we remember all these things, are we not distinctly called upon to try and understand this great Islamic system, and then seek to win the Moslem for his rightful Lord and King."

It is in this arena that "Greek meets Greek" and there comes "the tug of war". Canon Gairdner, of Cairo, called it "the impossible, possible problem". Van Ess, of Busrah, spoke of it as "the glory of the impossible". We all know how the earthquake of the World War has shaken the world of Islam to its foundations. The fires of persecution have filled it with martyrdom—who can forget Adana, Harput, Urumia? The winds of diplomacy have swept across it from Morocco to China. But the Lord was not in the earthquake, nor in the fire nor in the wind. And after the wind, a still small voice, "What doest thou here, Elijah?"

God in his sovereign Providence and by his Holy Spirit has led the Reformed and Presbyterian Churches to the very heart of the Moslem world. For more than one hundred years they, and they alone, have challenged Islam in the very lands of its birth—in its cradle and strongholds. The time would fail me to mention them all—these early pioneers in the world of Islam.

Jessup, Van Dyke, Dennis in Syria; Shedd and Stewart and their colleagues in Persia: Lansing, Hogg, Watson in Egypt; Forman, Wherry, Ewing in North India; Keith Falconer, John Young, Peter Zwemer, George Stone, Henry Bilkert in Arabia—to mention only a few, who have gone before.

It is still true (as Professor Lindsay stated at the meeting of the Reformed and Presbyterian Alliance in Glasgow) that "the Presbyterian churches do more than one-fourth of the whole Mission work abroad done by all the Protestant churches together". The Calvinistic churches entered the world of Islam earlier and more vigorously than any other group of churches. The first missionary to the Turks was a Reformed churchman, Vencelaus Budovetz of Budapest. (This is not generally known.) He was born in the year 1551, and belonged by his religion to the Unitas Fratrum, which was a branch of the Hussite Church in Bohemia. He was a very

faithful and a zealous member of that Church. Having spent more than ten years in Western Europe either at Protestant universities, especially Reformed, or in travels, he became a very strong and convinced Calvinist, and became acquainted with some of the most renowned evangelical scholars and religious leaders of his time. Among these friends were Theodor Beza of Geneva, the French Reformed lawyer Philip Mornay du Plessis, the Basel Reformed theological Professor Grynaeus, and also one of the Lutheran theologians, David Chytraeus, who had part in composing the famous Lutheran book of symbols, "Formula Concordiae". With all these men Budovetz maintained very frequent correspondence; especially to the last-named he wrote many letters from Constantinople, because David Chytraeus was much interested in the Oriental Churches. Vaclav Budovetz lived in Constantinople for four years, from 1577 to 1581. He sought opportunity to win back apostates and to preach to the Turks. He was staggered by the power of Islam.

"I have suffered not a little in temptation," he wrote, "seeing how these ungodly Turks prosper and that the noblest parts of the earth where God himself walked in human body . . . have been conquered by them in an incredibly short time." In one of his letters sent to his son in later years, he mentions the fact that he actually won one Turk for Christ. Budovetz wrote a number of books in the Czech language, one of them being called "Anti-al-Koran". It is a defense of the Christian faith and a refutation of Islam. This book is very rare, but copies are found in the University and other (private) libraries in Prague. This book was the first Christian apologetic writen by the Reformation Church for Moslems.

Another fact not generally recognized is that The Reformed Churches of Southeastern Europe were the bulwark against the invasion of Islam for centuries. Three and one-half million finally became apostates, but four times that number stood fast. Let us not forget that in spite of all difficulties, there have been remarkable results. In Java and Sumatra the Reformed Churches of the Netherlands have had more

converts from Islam than any other Mission in any part of the world. Over 47,000 living converts from Islam are connected with the various Missions in Java alone. These Missions cover territory which has a population (almost solidly Mohammedan) of nearly forty million souls.

As regards America, it is not without Providential significance that, when the world of Islam faces a crisis and affords the church a new opportunity, three Presbyterian bodies together have the strongest and widest work in four of the great lands of the Moslem world—Egypt, Arabia, Persia and Syria.

"The union of the United Presbyterian, the Reformed and the Presbyterian Church," says Dr. Robert E. Speer, "would bring a new joy and faith to the church which today has responsibility for the strongest Mission work in the world in the evangelization of Mohammedans. Already our three bodies carry on far the larger part of this work in the heart of the Moslem world. It would make available for our common effort the devoted life of the western churches of the Reformed Church in America as well as all the other consecrated youthful purpose of our three bodies, and it would set for us all in one family the high standard of giving which the United Presbyerian Church has so gloriously attained."

God's providence has indeed led the children of the Covenanters, of the Huguenots, of the Dutch, into the very heart of the oldest Moslem lands. All its old historic cities are Mission stations of our churches: Alexandria, Cairo, Khartum, Beirut, Damascus, Aleppo, Bagdad, Basrah, Mosul, Tabriz. The two Arabian Missions of the Reformed Churches and the South Arabia Mission of the Scotch Church have marched around this Jericho—for forty years and their trumpet gives no uncertain sound. The walls of Arabian intolerance and fanaticism have fallen before the medical missionary pioneers of these churches.

But there are whole provinces of Arabia still unoccupied and vast areas in Africa and Asia, where the missionary has never entered. These are a challenge to dauntless faith and indiscourageable hope, a love that will not let go, and the

patience of unanswered prayer. Think of Afghanistan, the Hejaz with its holy cities Mecca and Medina; of Russian Turkestan, parts of Siberia, Bokhara and the Crimea; of Tripoli in Africa, North Central Africa and the French Sudan. These fields together have a population of nearly forty millions, unoccupied by the Church. All these are a challenge for those who have Paul's ambition and Calvin's courage to preach the Gospel, "not where Christ was already named, that I might not build upon another man's foundation; but, as it is written, 'They shall see to whom no tidings of him came, and they who have not heard shall understand". We need men of blood and iron for this spiritual warfare—"The Gibraltars and Verduns"—Dr. Mott calls them, of the non-Christian world.

Missions on Calvinistic principles will do away with many wrong motives and conceptions of the enterprise. The highest missionary motive is a passion for the glory of God in the establishment of his Church and the proclamation of his Gospel. In a recent article by Dr. Hartenstein in the International Review of Missions on the implications of Barth's Theology for missionary work, he says:

"A number of definitions of missionary work must, then, be called in question. Missions cannot be 'the spreading of Christianity', the spreading, that is, of western religious and ecclesiastical forms, but a proclaiming of the word of God which is always calling afresh for a decision for or against Christ. Missions, again, cannot be 'the evangelization of the world in this generation', but only a witness of the word of God which is always being accepted by one and rejected by another. Missions cannot be 'the sharing of the social and cultural benefits of the West', for the whole of Christian culture stands at a period of terrible crisis, every section of it under judgment by God. Missions cannot be 'preaching the social gospel' in order to bring in a new social and political world order. The Church knows that the present age will pass away, and she 'looks for a new heaven and a new earth wherein dwelleth righteousness'."

THE TEACHING OF HOMILETICS TO-DAY.

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One of the greatest needs of the Christian Church to-day, under God, is the right sort of leadership from the pulpit. The theological seminary exists primarily to supply this need by training a generation of young ministers who will preach the Gospel so as to meet the spiritual needs of busy men and women at home and across the sea, thus promoting the wider purposes of the Kingdom of God.

I wish to discuss the teaching of homiletics to-day; first to point out the ideal objectives of those who are laboring in this field; and then to indicate some of the practical ways and means by which they are striving to prepare young men for the greatest work in the world. If I dwell much upon practical ways and means it will be largely because homiletics belongs in the field of practical theology, and likewise because many of the problems in this field to-day are intensely practical.

I. IDEAL OBJECTIVES.

In all teaching that is worthy of the name the purpose largely governs the method. This is especially true in the teaching of homiletics. Here we encounter no insuperable difficulty in fixing our objectives, for we keep before us as the ideal finished product the kind of young minister whom the Church needs to-day. So let us remind ourselves what sort

of finished product the Church has a right to expect after a student has taken three years of work in homiletics. We shall assume that he is a sincere Christian, that he has intellectual ability, that he has been called to preach, that he has been graduated from a reputable college, and that he has completed satisfactorily all of his work in the seminary. What, then, should he know—or rather, what should he be able to do—in the field of homiletics?

First of all, and quite in general, *he should know how to preach.* He should know how to plan, how to compose and how to deliver sermons of various sorts, to meet the different needs of men. He should have gained a working knowledge of the theory of homiletics, which has to do with sermon structure and with literary style, for "style is the dress of thought" (Behrends); and he should have learned, at least in a measure, how to apply his theories to the actual work of preaching. From this point of view homiletics is a science, more or less exact, with principles carefully formulated and with practical guidance in the application of those principles to the making of sermons. The study of homiletics as a science has engaged the serious attention of scholarly divines from the days of Chrysostom (*De Sacerdotio*) and Augustine (*De Doctrina Christiana*) down to Erasmus (*Ecclesiastes sive Concionator Evangelicus*) and Melancthon (*De Rhetorica*), not to mention a host of more recent writers on the Continent, in Great Britain and in America.

The history of homiletics as a science is somewhat like that of English composition, which is the modern successor to old-fashioned rhetoric. One difference between the two ways of teaching young men how to write is that modern English composition tends to reduce complicated, semi-mechanical rhetorical systems to something approaching simplicity. There is a corresponding difference between the teaching of homiletics now and in days bygone. For example, Christlieb says that in the German Lutheran churches at the beginning of the seventeenth century homiletics was shriveling up into "a purely formal teaching of method"; to-day it sometimes swings to the opposite extreme and encourages a sort of "happy in-

definiteness". The result of such a simplifying tendency is that the ministerial student now faces no insuperable task when he undertakes to learn all that the modern Church requires him to know about the science of preaching. The materials in this field have never been so vast and varied as in other theological disciplines, and if a working knowledge of the principles of English composition as they apply to preaching were all that is involved in the work of this department, the teaching of homiletics would be far more simple than it really is. (Cf. *The Christian Preacher,* by A. E. Garvie, Scribner's, 1901, pp. 351-354 et p.)

The difficulty arises largely from the fact that homiletics is an art as well as a science. The Church rightly judges the young minister's preaching ability by what he can do in the pulpit rather than by what he may know in the study. Hence the prospective preacher should think of himself as called of God to master this finest of the fine arts—the fine art of bringing forth from the Scriptures clear and inspiring visions of truth and duty. In such creative endeavors he should constantly employ the principles of his science, as a sculptor employs his knowledge of anatomy, but all the while he should be learning how to rise above the mere mechanics of the making of sermons; he should gradually become able to preach so as to bring his hearers face to face with the living God.

No young man can hope in three short years to become a master of this finest of the fine arts, but every man who goes out from the seminary should have fixed his preaching standards high, he should have learned how to handle his tools and he should have begun to taste the joys of creative achievement. He may not carry away with him an imposing array of completed sermons ready for use, but he should have determined that by God's blessing he will learn how to preach in a style increasingly worthy of the glorious Gospel. Thus he should be ready to take as his motto the words of Paul to a busy young pastor—"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15). When we trans-

late these glowing apostolic words into cold American prose they tell us that the young pastor should know how to preach.

These words likewise suggest that *the young minister should know what to preach.* This ideal, also, is a counsel of perfection, for when he crosses the threshold of his first pastorate he cannot have such a mastery of his preaching materials as he should gain during the next fifteen or twenty years of daily intellectual toil. But he should have the same sort of working knowledge of his materials as if he were being graduated from the law school, or any other professional training school. One of his main reasons for enrolling in the seminary is that he may learn what to preach, and this he does in the various departments, where he gains a working knowledge of Biblical exegesis, of church history, of systematic theology and of kindred subjects. In the study of homiletics—which logically comes after those more fundamental disciplines—he should learn how to select from the vast realms of theological learning the facts and truths which by God's blessing will enable him to meet the needs of his fellow men. He should learn how to focus various rays of revealed truth so as to cause men's hearts to burn within them as he interprets to them in all the Scriptures the things concerning the Risen Lord. So far as practical effectiveness in the pulpit is concerned, it would matter little how much the young minister might know about the science and the art of homiletics if he did not know what to preach.

There is another ideal which is beginning to influence the teaching of homiletics; I refer to *the need of training in planning one's pulpit work.* When the young minister goes out to his first parish he may well think about planning his first year's preaching, somewhat as the graduate of an agricultural college thinks about planning for the rotation of crops, or as the graduate of a university school of education thinks about planning his first year's teaching. In those secular callings the wise young graduate expects to depart from his program whenever changing conditions require, and so does the sensible young pastor, but if he is to meet with success and

joy in his first year's labor he ought to formulate some sort of program for his preaching.

This idea is by no means new and strange. Almost every pastoral preacher of note has done something of the sort, but always in his own characteristic way. With scarcely an exception the pastors who are now speaking from the pulpit so as to advance the Kingdom of God are deliberately planning their pulpit work in advance. Such foresight and system appear to be more necessary in recent years, because of the increasing demands upon the pastor's time. During the summer many a busy pastor feels the need of getting away to the mountains or even across the sea, that he may look out over the vista of coming days and search for attractive trails along which he can guide his flock to the City of God. This is the sort of spiritual leadership which we hope the students of to-day will give to the Church of to-morrow, and so we wish them to catch the vision of planning their pulpit work. (Cf. the various homiletical writings of C. E. Jefferson; e, g., *The Building of the Church,* Macmillan, 1913, pp. 233-268.)

When some of us look back over our first few months in the active ministry and remember how we floundered about until we began to use foresight and system in preparing our sermons, we wonder why we were not encouraged to do some of that preliminary floundering while we were still in the seminary. What is the work in homiletics for if not to afford a training ground on which the student may learn what he greatly needs to know ere he crosses the threshold of his first pastorate? As a matter of course, the seminary professor can give but little aid to any one student in devising plans for a prospective parish, because the professor is ignorant of local conditions, and because the student must do this sort of work for himself after he arrives on the field. But the professor can show the wisdom of making a plan to meet such needs when they become known, and he can point out the danger of substituting any mechanical plan for the vitalizing power of the Spirit of God.

Still another ideal concerns *the training of young ministers for leadership in public worship.* In common with other

non-liturgical bodies the Presbyterian Church is becoming dissatisfied with current ways of conducting worship. All of us believe that only our best is good enough for the service of God, but many of us have fallen into the habit of offering to Him that which costs us practically nothing. We Presbyterians are by no means ready to adopt a compulsory liturgy, or to lessen our historic emphasis upon the sermon as a God-given means of converting the sinner and of building up the Kingdom, but we are awakening to the importance of every portion of public worship, especially the reading of the Scriptures, the offering of prayer and the ministry of music. Surely we ought to pray for a revival of old-fashioned belief in all of "the outward and ordinary means of grace"—particularly the sacraments—and we ought to expect such a revival to begin in our seminaries.

Many an earnest young student of homiletics fixes his gaze so exclusively upon the sermon that he scarcely appreciates the importance and the difficulty of leading in the other parts of public worship. For example, he may not dream that one of the most vital and exacting undertakings committed to any mortal here below is to lead a congregation to the throne of God in prayer. In dealing with such a student we ought first of all to ask the Lord to open his eyes that he may behold the possibilities of prayer and praise, not merely as "the setting of the sermon", but as the mystic highways along which the man of God should lead his friends in the pew close to the heart of The Eternal. In all such endeavors the service of the seminary must be largely indirect, for no one save the Spirit of God can teach a minister how to pray. But surely the seminary can encourage every student to set up in his heart lofty ideals for the hour of worship, and inspire him to determine that by God's grace he will learn how to lead in every portion of that hour so as to call no attention to himself, but to bring every worshipper face to face with the Living God.

Last of all, and far from least among the ideal objectives in the teaching of homiletics to-day is the desire that *the student make the most of his God-given powers.* According

to the well-known dictum of Phillips Brooks, preaching is the communication of divine truth through a human personality. Needless to say, the divine truth is more important than the human personality, but the beloved bishop did well to emphasize the personality of the man in the pulpit—a personality which expresses itself in every part of public worship and especially in the sermon. Divine truth through a human personality—that has ever been God's way of revealing His holy will. Hence it is the high calling of the seminary to guide the student in learning the truth which makes men free and in developing the sort of personality which will enable him to present that truth most effectively. Such a preparation for the ministry can never be "the mere training to certain tricks". "It must be nothing less than the making of a man." (Brooks.)

While the ministerial student is developing a strong, attractive personality he should preserve his own individuality, and that is increasingly difficult in the midst of our highly standardized American educational systems. Too often we try to send young David out to fight in Saul's armor. Even in the seminary we forget that "where the Spirit of the Lord is there is liberty", and we strive to make every young man conform to a rigid homiletical pattern. Meanwhile we know that in the history of the Church every effective preacher has differed from every other "as one star differeth from another star in glory". Hence we should resist the modern tendency towards the mass production of young ministers, and we should encourage every student to be himself, his best self, instead of a weak echo of somebody else. We should expect every one to hear the voice of the Spirit of God saying to him, "Son of man, stand upon thy feet, and I will speak to thee" (Ezek. 2:1). "And when this cometh to pass (behold it cometh), then shall they know that a prophet hath been among them" (Ezek. 33:33).

Here then are some of the ideal objectives of those who are teaching homiletics to-day: they wish every student to learn how to preach and what to preach, so that he will become a master workman in the Kingdom of God; they wish

him to learn how to plan his pulpit work so as to meet the needs of the people with cumulative effectiveness; they wish him to learn how to lead in public worship so as to bring his friends in the pew close to the heart of the Heavenly Father; and they wish him to make the most of his God-given powers so as to become a worthy ambassador of the Lord Jesus Christ. Needless to say, all of these objectives are unattainable, for the only person who ever achieved perfection in this holy art was the Lord Jesus, and only by His blessing can the youth of to-day become an effective preacher. Hence it is with hesitation that one turns from viewing these ideal objectives and ventures to discuss practical ways and means by which teachers of homiletics are striving to attain such inaccessible heights.

II. Practical Ways and Means.

In all questions about current educational methods one must speak with caution, for the ways of teaching in professional schools are being radically changed. This is notably true in the teaching of medicine, it is largely true in the teaching of law, and it is increasingly true in the teaching of practical theology. I refer to the use of the seminar, the project method and the discussion group, as well as various sorts of survey courses and honor courses and theses courses. Some of these methods have passed the experimental stage, while others have not; all of them are being employed in the teaching of homiletics, though not to the exclusion of the older methods, for the tendency seems to be towards a blending of the old and the new.

In many a seminary the teacher of first-year homiletics employs a *text-book* because this method seems to afford the quickest and surest way to introduce first-year men to the principles which underlie preaching. Later in the course this method is usually supplemented by lectures on the science and the art of preaching—lectures which give the professor an unparalleled opportunity to display his powers. Practical experience, however, seems to convince the teacher that something more is required than a substantial text-book and inspir-

ing lectures. Here is the testimony of a thoughtful observer of theological education in Canada—

"There are no lectures to which students come more hopefully than to those on homiletics; none from which they return with greater bitterness. The reason is plain—no man can tell another how to preach. There is no demand more ridiculous than that which is often made upon divinity schools that they *turn out* preachers. A preacher who would be *turned out* would not be worth listening to. . . . In Christian service there can be no mechanical repetition. Efficiency depends on the principle of individuality, purified and intensified by sharing in a great ministry, and by the influence of a great dynamic." (T. B. Kilpatrick, *New Testament Evangelism*, Hodder & Stoughton, 1911, p. 59.)

It is no wonder, therefore, that teachers of homiletics have been using still other paths of approach, one of the most attractive of which is *the biographical.* The quickest and surest way to encourage many a student to set up lofty homiletical ideals is to bring him face to face with the master preachers of the Church throughout the ages. When a young man goes out to preach as a passing supply he hears much about his prowess in the pulpit, and he is tempted to be satisfied with his attainments, but when he becomes acquainted with such men of God as Athanasius and Chrysostom, Savonarola and John Knox, Spurgeon and Alexander Maclaren, Frederick W. Robertson and Phillips Brooks, he begins to appreciate the possibilities of the pulpit, and he understands why the late Silvester Horne wrote about *The Romance of Preaching.* After such a course many a student resolves that by God's grace he, too, will become worthy to stand before men as an ambassador from the court of heaven, pleading with them to be reconciled to God.

Closely allied with the biographical method is *the analytical.* The difference is that in the one the emphasis is upon the personality of the preacher, whereas in the other it is upon the structure and the literary style of the sermon. The analytical method is being employed by different teachers in different ways, but in all alike it resembles the laboratory method of teaching science. First in the study and then in the class room the student analyzes one sermon after another, in order that he may learn how the master preachers have im-

pressed truth and duty upon the minds and the hearts of men. After the student has analyzed sermons of various sorts he undertakes the more difficult and important work of synthesis, that he may apply to his own preaching the principles which he has discovered in the world's great sermons. Needless to say, the value of such a course depends largely upon the diligence and the resourcefulness of the student.

Still another path of approach to the study of homiletics is by way of *psychology*. This method is comparatively new and it has not yet found universal favor, partly because some of its devotees have made extravagant claims. Practically the only book of consequence in this field is by Charles S. Gardner, D. D., professor emeritus of homiletics and sociology in the Southern Baptist Theological Seminary at Louisville. In the preface of his book—*Psychology and Preaching,* Macmillan, 1918—Dr. Gardner says that the study of psychology has done much to advance modern education, and that there seems to be as much reason for the application of psychology to preaching as to teaching. Such an application seems peculiarly fitting in these days when those who sit in the pew are becoming accustomed to psychological methods, for in a real sense this may be termed the psychological age. Even when the minister is preparing to address those who are not versed in such modern lore, he does well to ask himself if he is planning to make the best psychological approach.

The psychological approach simply means that the man in the pulpit begins with his hearers where they are, intellectually and emotionally, that he may lead them to higher levels of Christian thought and living. This sort of approach is new only in name. From the times of Paul or Amos down to those of Spurgeon and Parker—not to speak of ex-President Patton and Alexander Wythe, or of John Henry Jowett and George H. Morrison—every effective preacher has known how to address his fellow men in ways which have been in keeping with the best psychology. Every such preacher has been somewhat like the Lord Jesus, of whom it is said that He knew what was in man. Such an understanding of human hearts, both individually and collectively, have always been

essential to success in preaching, and never more so than now. One way of promoting such knowledge is through the application of psychology—both individual and social—to the work of preaching.

Three elements enter into effective preaching: first, a mastery of the truth which one proclaims; second, a personality dedicated to making that truth regnant in human lives; third, a sympathetic understanding of the men and women of whom one preaches. With the first of these elements, important as it is, psychology has comparatively little to do; with the second it is more directly concerned; with the third it is most deeply involved. This third element—the sympathetic understanding of the congregation—has usually been overlooked by lecturers on homiletics. Even Phillips Brooks chose as the title of his introductory address at Yale—*The Two Elements in Preaching,* as though this third were less vital. And yet it should be obvious that the pulpit exists largely for the sake of the pew, and not the pew of the pulpit. Surely the shepherd should feed his sheep, and he should know what they need.

If the application of psychology to preaching accomplishes nothing more than to exalt the needs of the congregation to their rightful place in the thinking of the young preacher, such a discipline will do much to insure a fruitful ministry in the Church of to-morrow. The results of any such discipline, however, must be measured in terms of preaching and not of psychology. In the words of Alexander Vinet, professor of theology at Lausanne more than eighty years ago, "The psychology of the preacher must be practical and popular". Here is a much more recent reminder from Principal Alfred E. Garvie, of New College in London—

> "The mere scientific jargon of psychology is out of place in the pulpit . . . and yet exact observation and accurate explanation of the ways of the soul of man have a very great value, when vitalized by experience. . . . But this psychological interest must never become theoretical only; it must ever be subordinated to the desire and purpose to bring the abounding grace of God into closest touch with the manifold needs of men." (*The Christian Preacher*, pp. 335-336.)

Vastly more important, therefore, than the psychological approach is *the Biblical.* The modern temptation is to make psychology a substitute for revealed truth, an end in itself, and not simply a means of causing truth to prevail in human hearts and lives. One great need of the hour is effective preaching from the Scriptures as the inspired Word of God, the only infallible rule of faith and practice. The hearts of men and women everywhere are hungering for something that they do not have, and if the ministers of to-morrow content themselves with making ingenious psychological approaches instead of feeding human souls with the bread of life, there will soon be in the Church even more of an appalling spiritual famine than there appears to be to-day. The preacher of the Gospel does well to think about the most effective path of approach to the city of man-soul, but he must remember that an approach is only an approach, and that the vital question concerns the message which he delivers after he finds his way into the human heart.

In preaching to the unsaved the minister's duty is to bring every hearer face to face with Christ and His Cross as revealed in the Book; in preaching to Christians his duty is still to proclaim God's revealed truth that men may advance His Kingdom upon the earth. Whatever else the student of homiletics may learn, therefore, he should learn how to preach from the Bible. These words have a familiar sound, but what do they mean? For answer turn to one of our sanest writers on homiletics, J. Oswald Dykes, principal emeritus of Westminster College in Cambridge—

> "When it is urged that pastoral preaching should be Biblical . . . what is meant is that the thoughts of the preacher, besides being rooted in Biblical teaching, are to move mainly along its lines, so that his whole way of conceiving of things—his way of thinking about God and man, and sin and salvation, and life and duty—is to be the Scriptural way of thinking about such things. And, what is a more subtle quality, it is meant that the spirit of his thinking is to be that of Holy Writ. . . . This comes only when the preacher's own religious life is steeped in Bible study. He must be . . . conversant with God's Book before everything else, if he is to speak habitually, as if out of its very bosom, with the accents of inspiration echoing in each tone and the fragrance of it clinging to his breath." (*The Christian Minister and His Duties,* T. & T. Clark, 1908, pp. 201-202.)

Such a conception of the sermon calls for the teaching of homiletics Biblically. By this phrase one means that from the first day in the seminary the student ought to base all of his preaching upon the Bible; he should learn with young Timothy that the Scriptures were inspired in order that the minister may be equipped with materials for all kinds of sermons. Not every student will become an expository preacher, in the narrow use of that term, although the Church needs a vast deal more of direct expository preaching than it is likely to have in the immediate future. Here and there an exceptionally gifted young man will feel called to walk in the footsteps of Alexander Maclaren or of William M. Taylor; meanwhile every young minister ought to learn how to preach various sorts of sermons which are Biblical in substance. He should always preach in his own characteristic way, provided it leads him to use revealed truth in meeting the needs of men.

Here again, there is nothing new; rather is there need of returning to the best traditions of other days. Throughout the years holy men of God have been using the Bible as the source book of their preaching, and they have spoken with that authority which is often missing from the pulpit to-day. For some reason few of the master preachers have written scholarly books telling their younger brethren how to approach a parable or a psalm so as to see in it the message which is there enshrined. This sort of homiletical teaching must be done largely by indirection, and it can never be a substitute for the scientific study of the Bible, either by way of introduction or of exegesis, but after the student has learned how to deal with the Scriptures in the original tongues he often needs practical guidance in the use of the treasures which he has uncovered by his exegetical labors. When he goes out into the ministry he should be able to do for the modern man what Philip did for the eunuch. "'Understandest thou what thou readest?' 'How can I except some one shall guide me?' . . . And Philip opened his mouth, and beginning from this Scripture preached unto him Jesus." (Acts 8:30-35.) That is the kind of preaching which the Church has a right to ex-

pect from every young man who is being graduated from the seminary.

Still other methods are in use here and there, but these outlined above are the most common. Some of these newer methods are open to question, but there is one other which has stood the test of time, and which now appeals to practically all teachers of homiletics. I refer to the old-fashioned custom of hearing the students preach original sermons and of criticizing their sermons in the presence of the class. Such a method affords a proving ground for testing the student's mastery of the theories formulated in the class room. This is probably the most fruitful type of work being done in our particular field, but the advantages are so well known that I need not recount them here.

III. The Conclusion of the Whole Matter.

A brief glance back over the trail which we have followed would show that in the teaching of homiletics to-day the emphasis is upon the student as a prospective preacher, and upon what he can do in the pulpit rather than upon what he may know in the study. The principle underlying much of this teaching is that of training the student to perform difficult and delicate kinds of intellectual labor by requiring him to do something of the sort, day after day, under competent supervision. Such methods are in keeping with what a prominent university professor styles "creative education". He says that much of our American schooling simply means that the professor is doing the thinking for his students, whereas he ought to be requiring every one of them to stand upon his own feet and to use his own intellectual muscles, that he may grow strong and resourceful as he learns to surmount the kind of obstacles which he will meet in the practical affairs of life.

From the point of view of "creative education" the professor is called, primarily, not to teach homiletics but to train young men, and to train them one by one, each in a different way. Since preaching must be a different matter with every

man, the teacher can spend his time no more profitably than by holding personal interviews with the students, one by one and in small groups, as they come to talk over with him the work which is in their hands. Likewise should he enjoy hearing them preach and watching them grow in ability and promise as they draw near to the close of their days in the seminary.

The real test of a seminary teacher's work begins after his students have gone out into the harvest field and have begun actively to use the powers which they have developed in the training school. According to Phillips Brooks, a young minister's usefulness is practically determined by the habits which he forms during the first few years in the pastorate. As a matter of fact, his habits as well as his ideals should be largely fixed while he is in the seminary, but surely the practical test will begin out yonder. "By their fruits ye shall know them."

As a teacher grows older in the service of Christ and the Church, and as he becomes increasingly conscious of the vast gulf which yawns between his ideals and his attainments, he longs for the blessings which descend upon imperfect labors because of the effectual, fervent prayers of righteous men and women. Let me ask you, therefore, to pray for us who teach in the seminary that we may always be true to Christ and His Cross, and that we may be used in helping to train successive groups of young men for the kind of ministry which the Church and the Kingdom need to-day.

POPULAR ERRORS AS TO INSPIRATION.

WILLIAM P. MCCORKLE,
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[In a letter to the Editor, Mr. McCorkle writes: "The views I express have grown upon me gradually during the last fifty-five years. I began a literalist, as most of us do. Familiarity with the Bible has compelled a revision of many former views. My Calvinism is the outgrowth in part of the study of theology from the Wesleyan viewpoint and in part of my own religious experience. Like that of my father, who would not consent to be ordained until he had let his Presbytery know that he did not accept the doctrine of election in any such sense as would prevent him from making a *bona fide* offer of salvation to all who heard him, mine is a moderate Baxterian Calvinism. It has been tolerated in the church for more than two hundred years." Years ago in the old SOUTHERN PRESBYTERIAN REVIEW, there appeared a series of articles on Calvinism by Mr. McCorkle which attracted wide and favorable comment. He has likewise contributed valuable discussions to the UNION SEMINARY REVIEW.]

The Incarnate Word has often been wounded in the house of His friends. So, too, has the written Word. The sacred volume, more, perhaps, than any other book in the world, has been misunderstood, misinterpreted and misrepresented, not less oftentimes by its friends than by its enemies. So gross and so prevalent are certain misconceptions of the doctrine of inspiration, even among our intelligent classes, that a minister is liable to be charged with denial of the fact of inspiration whenever he essays to show what it is not. Peculiarities of some portions of Scripture recognized by all theologians and discussed freely in our soundest commentaries, are little understood by the average layman, and not at all by the Babbitts. Pulpit discussion of the subject is not often attempted and is invariably superficial. The writer remembers hearing but one sermon on inspiration in all his life. Our Sunday-School lessons rarely touch the question, and never attempt to give even the gist of the Bible's claims for itself. Few church members, and not all ministers, have clear-cut, adequate

ideas of what is and what is not, meant by the word "inspired" as applied to the Scriptures.

Many confound inspiration with revelation. The two differ widely. Revelation is a divine communication, whether by vision, ecstacy, audible voice, spiritual and intellectual illumination, or overwhelming inward impression by the Holy Spirit. Its sphere is always in matters unknown to the prophet or writer—the divine nature and will; the future, near or remote; and the primeval past—all which can be known to man only as they are revealed to him. Inspiration means a divine impulse to write or speak, plus whatever supernatural aid was needed to enable the writer or speaker to set forth adequately the truth which he was commissioned to declare. Revelation is the original source of all saving truth; inspiration has special reference to the communication of the holy oracles. Inspiration guards alike the utterance and the record of inspired speech, or of any other matter deemed proper by the Spirit to be included in the sacred record. Special aid was promised for special emergencies, as when the disciples were assured of divine inspiration when arraigned before rulers, and of quickened memories when they should tell the words of Jesus.

The Bible tells how it was composed. A book was to be written: "And Jehovah said unto Moses, Write this for a memorial in the book." (See Ex. 17:14, A. R. V., marginal reading.) "The book" has already been begun. Again (Deut. 31:24-5-6, A. R. V.), "when Moses had made an end of writing the words of this law in a book, . . . Moses commanded the Levites . . . saying, Take this book of the law," etc. Besides their own special messages these "holy men of old" were impelled when writing the book to include such historical matter as was necessary for the divine purpose. The Scripture as a whole was meant to show the origin, the fall, and the sinful nature of man, his need of a divine Saviour, God's jealous care of His chosen people, His gradually unfolding revelation of Himself and of His purpose to provide a sufficient redemption for the ruined race, man's duty to God and to his fellows, and the grounds of hope for the future

blessedness of the righteous. This revelation was first made in dim outline in Eden, and its scarlet thread may be traced in the fabric of Scripture through all dispensations until our Lord brought "life and immortality to light through the gospel". Prophets and apostles availed themselves of clerical help in their writing. Moses had the aid of scribes, though doubtless he wrote much himself. Jeremiah used Baruch as his amanuensis. Paul had the help of Timothy and others.

Prophets and apostles were blessed with inspiration or revelation or both, as their circumstances required, and both were given in degree as needed. Such expressions as "The Lord said unto Moses", "the word of the Lord came unto me, saying", and "which things we teach . . . in words which the Holy Ghost teacheth", intimated their authority. Moses used ancient legends in composing the book of Genesis. The Holy Spirit guided him in eliminating mythical and polytheistic elements. Joshua, Samuel and the Chronicler refer to works since lost, such as the Book of Jasher, which Joshua quotes, and the "book of Iddo, the Seer", which the Chronicler quotes, and from which he drew material. (See Josh. 10:13; 2 Sam. 1:18, and 2 Chron. 12:15 and 13:22.) Yet the use of prior records by the inspired penmen was not a blind blundering in man's "quest of God". The Mosaic account of creation was, in its general outline, anticipatory of the discoveries of modern science. This astounding fact led Professor Arnold Guyot, of Princeton, to pronounce Moses "the prophet of the past, as Isaiah and Daniel were the prophets of the future". (Creation, p. 136.) The alleged conflict between Genesis and Geology, so much advertised by agnostic scientists, was never a clash between ascertained facts of science and just interpretations of the Word. The Mosaic account, according to Professor Guyot (Creation, p. 3), "by its wonderful caution in the statement of facts, which leaves room for all scientific discoveries, betrays the supreme guidance which directed the pen of the writer and kept it within the limits of the truth". "Viewed thus in outline, and interpreted within the scope of its purpose," says Dr. William Louis Poteat, in his McNair lectures, "the first chapter of Genesis is in remarkable ac-

cord with modern science." Dr. A. T. Pierson claimed that there were thirty scientific allusions in the book of Job, all true to modern science. Yet all such allusions in the Scriptures are in popular and phenomenal terms. But bearing in mind that the object of the book was not to teach science, and that all scientific allusions are incidental, we need not be surprised that some minor scientific errors have been pointed out. *E. g.,* a popular biological error appears in the Mosaic law as to unclean animals, the hare and the coney being mentioned as chewing the cud. (Lev. 11:5, 6.) Yet "neither the hare nor the coney were ruminants". (Jamieson, Faucett and Brown, in loc.) The object of the record here was not to teach science, but to designate the particular animals. But whether the inspired penmen related facts of their own knowledge, or facts ascertained from credible sources, they did not blunder in any essential point.

Even imperfect records were sometimes used when deemed useful for the object in view. Thus Matthew Henry, commenting on the defectiveness of the genealogies referred to by the Chronicler in 1 Chron. 8:1-32, says "there was no necessity for making up of the defects, no, nor for the rectifying of the mistakes of these genealogies by inspiration. It was sufficient that he copied them out as they came to hand, or so much of them as was requisite for the present purpose, which was the directing of the returned exiles to settle as nearly as they could . . . in the places of their former residence." The same principle applies to errors as to numbers and quotations from imperfect authorities (as the Septuagint) in certain passages. Substantial truth is set forth, even if unimportant errors have crept in, no matter how.

Again, a rigid literalism is responsible for many offenses. Few even among cultured men and women are aware of the fertility of the oriental imagination, and of the extent to which oriental writers, even in our own time, make use of metaphor. It is folly to plant one's self on the ground of "falsus in uno, falsus in omnibus", when the question may be only as to the literary form of a passage. There is no necessity of surrendering the Bible because, as Dr. F. L. Pat-

ton says, "a dead literalism would find no support in a modern text-book on biology". Though an evolutionist as to the origin of Adam's body (which Dr. Patton is not), Dr. James Woodrow accepted as literal history the account of the forming of Eve's body from Adam's rib. But from the days of Augustine until now, many devout men have regarded the story as allegorical. Dr. James Orr held that the ancient legends detailed in the second chapter of Genesis, while embodying the purer form of those legends as transmitted through the ancestors of the Hebrew people, also "bear traces of transmission in a more or less allegorical or symbolical form. Few, *e. g.*, will be disposed to take literally the account of the making of Eve out of the rib taken from Adam's side while he slept." (Revelation and Inspiration, p. 166.) From a dear friend now gone to his rest I learned many years ago that during his student days there was a tradition at Columbia Seminary that Dr. Thornwell held the allegorical interpretation of that chapter. Matthew Henry's famous exposition of the story strongly suggests, if it does not intimate, that he counted the narrative a beautiful allegory. Yet, whether interpreted as literal history or allegorical symbolism, the great facts which underlie the gospel—the trial of Adam, the first sin and the consequent fall of the race in him, the first revelation of the redemption that was to be wrought out, etc.—are all there. It is the height of unwisdom to suspend the truth of the doctrine of inspiration upon the literal interpretation of any one passage of Scripture, or to make acceptance of the actual historicity of such compositions as Job, Jonah and Esther, or of the inspiration in all its parts of the book of Ecclesiastes a test of orthodoxy. For ages there have been devout and evangelical men who believed one or more of these books to be the product of inspired imagination rather than sober history.

Aside from the possibility of miracle, which only a bold skepticism can deny, there is, indeed, no valid ground for rejecting the historicity of the mission of Jonah to Nineveh. A few years ago the Princeton Review published an account, declared to have been scientifically verified by two eminent

scientists, of a sailor who had been swallowed by a sperm whale and was rescued some thirty hours afterwards, little harmed, though he was insane from fright, and remained so for two weeks. Objection based on the inability of the whale to swallow a man because of the smallness of his gullet, was shown to be due to ignorance of the fact that the sperm whale has ample capacity for swallowing more than man-sized pieces of immense octopi. Yet were the story in its general substance a work of prophetic imagination, the great lessons to which all commentators call attention, are all there. So also as to Esther. The Jewish feast of Purim strongly attests the historicity of the story, not to speak of recent archaeological confirmation on various points. These facts certify the ignorance of a sentimental writer, who advertises himself as bent on "salvaging Christianity", and "making the church safe for intelligence", when he assures us that Esther is "just a story". But were I convinced that the narrative is pure fiction, designed to be merely an idyll of faith and of Providence, this would not affect my faith in the Bible as the "Word of God". The Spirit can and does use in the Scriptures all forms of literature for His own purposes. Hesitancy in acknowledging such palpable facts is dangerous. There is such a thing as ideo-phobia, dread of new ideas. That fault is only less serious than its opposite, which we may term if the coinage of a clumsy phrase may be pardoned, neo-ideaphilism, infatuation with new ideas. We have among us ministers whose ambition to be considered up-to-date, "progressive", etc., has made them iconoclasts in theology to the great detriment of the church.

Slight inaccuracies may arise from the human limitations of the inspired writers. Thus in the New Testament we have four mutually corroborative and complimentary biographies of Our Lord, which are just such narratives as honest and competent men might have been expected to write. But it is universally admitted that a complete harmony of the gospels is impossible. Had they given identical accounts of the miracles, duplicate stories of the Saviour's journeyings, trial, death, resurrection and ascension, with verbatim reports of His say-

ings, sceptics could have said with good show of reason that all four were in collusion with each other, or else that three of the four were plagiarized bodily from the other. We would have had, in fact, but one uncorroborated life of Christ, and that by an unknown author. Take some particular facts. We have in the synoptics and in 1 Cor. 11 four diverse, and to an irreverent mind, contradictory accounts of the institution of the Lord's Supper, with the words of institution. They differ in verbiage, in order of incidents, and in minor particulars of fact. "The phrasing varies; the language is here less, there more explicit, but the thought is throughout one and the same." (Fairbairn, Philosophy of the Christian Religion, p. 421.) We have four versions of the inscription over the cross—all agreeing in the essential point, which is the recognition of the royalty of Jesus. We have differences of detail in accounts of the same miracles, such as the healing of blind Bartimaeus and other miracles. There is no possibility of reconciling the accounts of the healing of the blind at Jericho. There is divergence as to place and time and order of events and number of patients healed. What difference does it make whether there were one or two healed, or where the healing took place? One account may be more accurate than the others, indeed, must be; but who knows which? No two witnesses in court can be found to agree as to the exact place and order of a series of occurrences, unless they have gotten in collusion with each other. There is individuality of memory. Minor differences are immaterial. Our courts consider corroboration as to the main facts sufficient. But shall we charge the Holy Spirit with causing these men to write diverse accounts? The same peculiarities are noticeable in the reports of our Lord's teaching. Free quotation is natural and human, and condensation is permissible. John remembered much apparently that his brethren had forgotten. He omits facts recorded by others, amplifies where others had condensed, adds what others had omitted; and who is not thankful that it was so? All give us the salient facts of the life and teachings of Jesus, unchanged as to substance, yet translated into the terms of their own personal apprehension and vocabulary. The Spirit

seems to have considered the living body of truth more important than the garment of human speech in which it is garbed. The four portraitures of Jesus are recognizably portraits of the same divine-human Saviour.

All this is true, because "when God made the prophets He did not unmake the men". He prepared them for their work by their education, as in the cases of Moses and of Paul, and partly by the work of His Spirit in their conversion and growth in grace. Then, filling them with His Spirit, He used them as they were, with their individual genius and equipment of whatever sort—their learning, ability, religious experience, gifts of poetry and eloquence, industry and insight, passion and imagination—all, in a word, that is implied by the word personality. Their individuality was made to flame out all the more intensely by the fire of the Spirit which filled them. Hence they did not speak or write like typists writing from dictation, or phonographs grinding out the record set for them to play. This is just what we may expect in a universe in which variation is a law of all life, and in which "one star differeth from another star in glory". Notwithstanding, in their communication of spiritual truth, apostles and prophets were sure that their instructions were "not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth". But that divine influence was dynamic and spiritual, rather than mechanical and physical. Like all other divine movements within the sphere of human personality, inspiration itself did not make God the author of sin or of error, "nor (was) violence offered to the will of the creatures, nor (was) the liberty and contingency of second causes taken away but rather established". The Spirit preferred to use personalities and not automata.

Once more many fail to distinguish between the inspiration of a book and the inspiration of the matter of which it may be in greater or less measure composed. All is the "Word of God", because it is there for a divine purpose and is in its degree "profitable for doctrine, for reproof", etc. But very much in the sacred volume does not purport to be inspired. "We have the highest authority," said a "learned judge" to

a jury in a murder trial, "for saying, 'Skin for skin, yea, all that a man hath will he give for his life'." Was he correct? Turning to the Book of Job, we read, "And the devil said, 'Skin for skin' ", etc. Based, as we believe, upon the actual experience of Job, that dramatic poem was written, like Milton's "Paradise Lost", to "vindicate the ways of God to man", and like all poetry it has in it much that is imaginative. We need not regard the colloquy between God and the devil as an actual occurrence, or the latter's assertion of the supreme selfishness of all men, or the advice of Job's wife, the patriarch's grumbling, the speeches of Job's four friends, which set forth the Pharisaic philosophy of their day, or even the queries addressed to Job by the Voice which spoke in the whirlwind, as any of them inspired. Yet they serve a glorious purpose of instruction, and the Spirit prompted the composition. So, too, as to the Book of Ecclesiastes. Much of it purports to be the opinions of Solomon when he was enacting his "prodigal's progress", and his fit of skepticism was upon him. The book is given for a divine purpose. The matter, save as a record of actual occurrences, is only inspired in part.

Finally: It is usual to say, when we speak of the inerrancy of the Scriptures that we are referring to the original manuscripts. This only makes the discussion academic. The practical question is, Can we trust the Bible as we have it? The answer is a confident Yes. While we do not know how often the copying process has been repeated, we do know that copyists have been faithful. Scholars have detected some errors, particularly as to numbers in the Old Testament, and some possible interpolations. But, all things considered, the wonder is, not that we have so many "various readings", but that they are so few; and that taken altogether they do not affect a single vital fact or doctrine of the gospel. Our American Revised Version (edition of 1901) corrects any obvious mistranslations of King James' version, and throws a flood of light upon many passages. And so we may confidently assert that despite all human error that may cling to the book as we have it, we have ample reason to believe that the text as we have it accords with the first manuscripts, and that the book

as a whole is reliable in every matter of faith and duty. To adopt the words of Dr. E. F. Burr, "After copyings innumerable, and after having been tossed about through ages of ignorance and tumult, it is found by exhaustive criticism to be unaltered in every important particular—there being not a single doctrine or duty or fact of any grade that is brought into question by variations of readings—a fact which stands alone in the history of such ancient literature".

PRESENT-DAY VIEWS IN OLD TESTAMENT STUDY.

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Old Testament study has never been as interesting as it is today, nor has it ever been so difficult a task. Many factors contribute to these conclusions. First, there is the matter of the exact meaning of the words, phrases and idioms in the Hebrew text. In this field the allied languages as Arabic, Aramaic, Assyrian, Babylonian and such are throwing a world of light. And now that Palestine and Syria are opened up to excavations, this vocabulary field will be further enriched and that at a most critical place both geographically and chronologically.

Second, the work of the archaeologist in Egypt and Mesopotamia has through the last half century opened up vast areas of historical, political, sociological and religious data synchronistic with Old Testament times. Today every new dig in Palestine enriches this historic background of the Old Testament and gives an increasing stock of cross reference materials to the Biblical record. Furthermore, it is in the excavations of Palestine itself that for the first time we get a demonstrable and detailed picture of that "Canaanite civilization and religion" in which the Hebrews lived and against

which they had to do almost daily battle for their soul's salvation.

In short, our new knowledge from philology, archaeology, comparative religion and contemporaneous history is so startling as to spur on all sincere lovers of the Bible to a deeper study of almost all phases of Old Testament truths. As might be expected with so much recent data, to which each day adds new findings, there is no common voice on the interpretation of these new materials. Some see here the confirmation of their liberal view; others insist it vindicates the staunchest conservative position; and some of course say that we have at last a *via media*. My personal thought is that when this material is duly weighed and evaluated that Old Testament scholarship will speak a far more unanimous voice than in many a year and that this voice will be a conservative one.

Be the future as it may, however, the field of scholars is today set somewhat as follows: The disciples of the documentary theory of the Pentateuch still hold in general to a late date and to a minimum of Mosaic influence, whereas the major opposing group (with which the Catholic Church is listed) feels that the Pentateuch is substantially the work of Moses or at least of the Mosaic period. One thing already conclusively demonstrated by archaeological research is that the Pentateuch contains a vast sum of technical, historical, sociological and religious details which reflect *only* that historic period to which each is assigned in the Scripture narrative and which therefore could only have been preserved by an accurate written record or by an oral tradition accurately passed down until such a date that it was first put to writing. In other words, the writer or writers of our Pentateuch were using early materials virtually contemporaneous with the events they narrated. Even such early material as the Abraham narratives portray so accurately the secular history, the social customs, and the religious conditions of the period of Abraham that they must be admittedly sourced in that period only.

The conquest under Joshua and the period of the Judges present some difficult problems. One group of scholars puts

the conquest early; another group puts it late, *i. e.*, the period of Meremptah; and, of course, there is a third group which insists that the narrative has confused Hebrew wars in Canaan out of both these periods. The problem seems to me to find its best solution with the Meremptah date, as here one can check the Exodus story against the times of Ramases the Great, and the conquest against the striking transition from the bronze to the iron age which one finds in Palestinian archaeology and in the records of Joshua and Judges. Furthermore, the major Philistine domination after the conquest and during the period of the Judges when the "Mediterranean Sea Peoples" invaded Palestine, makes the late date of the Exodus the more likely.

The period of the Judges was the Dark Ages of the Hebrew church when the impact of the immoral Canaanite religion and the Philistine economic and military dominance almost exterminated the true worship of Jehovah. One of the fine illustrations of the power of the supernatural religion of Israel, as soon as one has mastered the new evidence on what the Canaanite religion was and what it produced, is discovered during these dark days. The Jews found in Palestine one of the high types of civilization co-existing with one of the most revolting immoral faiths, and it was only the grace of God that saved Israel through the crisis of the period of the Judges.

Cross references on Assyria, Babylonia and Egypt have for many years thrown illuminating references on the period of the monarchy. Palestine now adds its light. To mention only a few:—Beisan (the great Philistine center) destroyed by David after the death of Saul,—Megiddo with Solomon's stables,—Shishak's military conquest as far north as this same Megiddo,—Samaria's palaces of Omri, Ahab and Jeroboam II,—Jehoiakin's three months' reign as witnessed by inscriptions at Kiriath Sepher. These new materials have lent a new interest to the books of Chronicles, which have been in bad repute with many scholars but which are now being vindicated at many points. Even the enigma of Bible numbers is receiving some help, especially the chronology of the kings

where the inter-regnum periods can be checked against Assyrian eponym lists.

The knowledge now at hand from international politics from the days of David and Solomon shows us the Divine providence that made the brilliancy of those days possible. In spite of the use of the word "king" we know now that Israel's theory of government was far more democratic than our usual interpretation of the word king. Samuel's remarks on the choosing of a king show that Israel's theory of government was democratic in contrast to the autocratic theory of both the native Palestinian peoples and the invading Philistines. The Davidic type of king carried on in only a slightly modified form the theocratic conception of the Mosaic period, and the democratic conception of the people showed the use of the referendum and the recall as well as the severance of the kingdom into North and South. Saul represented the second type of king and his type was not missing in the line of David. Here the autocratic theory of government with little responsibility to God or people is outstanding. Josiah and Manasseh show these two theories at later dates.

The greatest present need for special historical research is in the post-exilic period in the land of Palestine itself. Fortunately, scholars are now entering this field and helpful material is to be expected at any time. It might not be amiss to mention at this time that there is a hearty cooperation between most of the scholars of the Jews, the Catholics and the Protestants in Palestinian research. There seems to be an earnest desire on the part of all of them to find out what the Old Testament actually means. Of course this does not say that the conclusions of all groups are the same.

The international statesmanship of the Prophets has been known for some time through the Egyptian and Mesopotamian historical archives. Palestine was a genuine international figure—small as Belgium and Switzerland, but as important in international affoirs. Now comes a better understanding of the Palestinian local background of the preaching of these Prophets. The economic problems which they treat are much better understood now since we have learned through

the excavations that Chronicles is correct in its emphasis upon a great manufacturing and commercial epoch in the eighth century. This had, of course, been anticipated by the Philistine iron monopoly and Solomon's economic policy of world-wide commerce, *i. e.,* Spain to the Indian Ocean.

The complicated spiritual problems of the Hebrews as presented in the Prophets also find verification in the excavations. The Northern Kingdom fell the quicker to the "ways of the world". Here Phoenician political, economic and religious alliances have left their mark alike upon the Scripture narrative and the Scripture's land. Hosea and Amos do not exaggerate any features of Israel's sin. Since Judah outlived her Northern sister, her religious life was more deeply influenced by Assyria, Egypt and Babylonia. Manasseh secured almost a corner on antiquity's sins.

In the Psalm literature our special work today is in the study of meter, literary types, musical instruments, tunes and song titles. The Babylonian aid on this problem is most helpful, with Egypt assisting. The liturgical use of this music is a difficult object of study, and the older problem of attempting to find the historical background continues to receive attention. There is an overwhelming evidence now in favor of an early dating for a large portion of the Psalter.

Students of Proverb literature are likewise busy in Babylonian and Egyptian materials, for this type of literature, like the Psalms, was ancient in both these lands long before the days of either David or Solomon. The educational use of the proverb in Egypt in training men for governmental problems is a suggestive commentary on Solomon's great interest in the proverb literature. Another type of literature which antedates Solomon is that which we find in our Song of Songs.

Now to approach this study of present-day views in Old Testament study from a slightly different angle. The following seems to be the correct interpretation. The old evolutionary view of both Israel's history and religion must be discarded. The accumulation of evidence runs contrary to that theory, and although it is still popular today and some

new publications follow it in the main, nevertheless it is doomed.

The study of comparative religions in Old Testament times must continue and it will bring increasing light on the nature and cause of Israel's tendency to forsake Jehovah in favor of the "Canaanite religion". The earlier apostasies when the Hebrews were learning their agriculture and their crafts from the Canaanites after Joshua's conquest were bad enough, but their later apostasies especially during the prophetic period throw increasing light upon the Jewish conception of the heinousness of sin and the necessity for a Messiah who is "able to save unto the utmost".

The strong emphasis which has often been laid on knowing the historic background of Scripture is now demonstrably vindicated. The tendency of some writers, however, to fake historic background is to be deplored as is the tendency of other writers who assume that we now know all the historic background of the Old Testament and who consequently question the accuracy of those sections of Scripture not yet illuminated from secular history.

The Septuagint continues to be an interesting field and to open up increasing data on the original text from which it was translated. This is a much-needed research and it is surprising that more Greek students are not at work in it. The value of the Septuagint for the New Testament also is not fully appreciated today, although it is the vocabulary keystone in the arch which bridges the theological terminology of the Hebrew Old Testament into that of the Greek New Testament.

The tendency to tamper with the text to suit a particular theory of interpretation and the habit of calling difficult passages glosses are becoming less popular. In short, a kindlier spirit of appreciation of both the text and teaching of the Old Testament seems to be at hand.

The final question of course is this:—Does all this increasing research speak for or against the Supernatural nature of the Old Testament? Personally, we feel that this evidence is demonstrating more and more that the Old Testa-

ment is the very Word of God and that it is worthy of that high honor which Jesus Christ gave it. It was the Bible which He studied and it is the Bible which we should study. We must not forget that the Scriptures are both the Old Testament and the New Testament.

CHRISTIAN ETHICS.

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This is a wise book* by a leading American philosopher, a teacher of philosophy at Dartmouth. The Christian minister, teacher and moralist will find in it: (1) a competent scholarly answer to most of the anti-Christian moral theories of the day; (2) the stimulus of a doggedly consistent thinker, keenly alive to the challenging moral problems of our age. It is no easy-armchair book, but, while clear, is fairly stiff reading.

Ethics is the science of conduct viewed as right or wrong; or it is the science of evaluating all values. Matthew Arnold said "conduct is three-fourths of life". He was just "one-fourth short in his calculation". For "conduct is the whole of life" and value can only be understood in terms of personality as a whole. Actions are not good or bad in themselves, but only in the light of a larger principle such as the end realized or the total consequences. Thus the Chicago surgeon who refused to operate and so let the Bollenger baby-boy die because he was hopelessly defective was right. To the Hedonist, he was right because letting the child die saved untold unhappiness; to the Perfectionist, right because the child had no chance to develop into a real personality. Miss Jane Addams contended the child's life should have been saved at

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*Fundamentals of Ethics. An Introduction to Moral Philosophy. By Wilbur Marshall Urban. Henry Holt & Co., New York. Pages 470. $3.

all costs. Professor Urban sides with the Perfectionist, saying that life can be purchased too dearly. It is *personality* that makes life worth living.

In a keen scrutiny of Formalism which follows, the author criticizes Kant's famous principle of universality, namely, that we should so act that we can will our act to be universal law. It is true that lying, if universal, would destroy society. But this principle is too negative. It does not tell us why truthfulness is universally valuable. It does not give us positive guidance. Formalism also leads to the view that man was made for morality, not morality for man. Yet Kant rightly taught that morality is objective, rooted in the nature of things; that it is never mere expediency; and that all moral distinctions rest ultimately upon intrinsic goodness.

The happiness theory of right and wrong is next criticized. Not even the happiness of all human beings is the ultimate standard, because the calculus of happiness is impossible; because the pursuit of happiness is self-defeating both for the individual and for the race; because the theory falsely identifies the *feeling* of happiness with *value;* and because it bases morality upon an abstracted part of personality rather than the whole.

A far more severe attack is now made on the ethics of evolution. For the evolutionist, morality is in the last analysis fitness to survive. But this is utterly inadequate: (1) because human life is governed much more by conscious, rational selection than by natural selection; (2) because fitness may mean anything and moral fitness is not biological fitness (*e. g.,* the dying missionary); (3) because man's ever-changing environment is not merely physical, but social and spiritual; (4) because the argument from animal virtues to those of men is false analogy; and (5) because Darwinism in action means thinking of ourselves as "high-grade simians" and acting accordingly. It means a return to the ethics of the jungle. Dr. Urban is not an outright anti-evolutionist, however. Like most idealistic philosophers today, he believes in creative or theistic evolution, since the whole course of cosmic history shows

an upward tendency "towards the creation and development of values".

The author proceeds to develop his own theory which is that the ultimate good lies in the perfection of personality everywhere. Another name for this is self-realization. But this carries with it not only the idea of self-development and achievement, but also of fulfilment. Many great thinkers have supported this theory, including: Plato, Aristotle, St. Augustine, St. Anselm, St. Thomas Aquinas, Leibniz, Sponoza, Kant himself, Hegel and our American John Dewey. Professor Urban also believes that it is the Christian position, citing the injunction of Christ, "Be ye perfect as your Father in Heaven is perfect", and the working out of this by St. Paul. Another argument is that since every exercise of capacity is good and since man's distinctive capacity is his mental and spiritual nature, the highest good is the complete realization of the true, ideal self. This is not a selfish self, for we are a focus of active relationships to others and the true self is a social, altruistic, universal self as well as an individual self.

When these two aspects of the self conflict, no mere compromise will suffice, but a real reconciliation is demanded. This is found in the fact that all good is *common good,* mine and others', never purely selfish or purely altruistic. Tolstoi was one-sided in teaching absolute altruism, for it is possible to impoverish the self vainly or to sacrifice one's self in a bad cause. Nietzsche, the German apostle of absolute egoism, was likewise wrong because the Will to Power can be absolutely immoral. Nietzsche also misunderstood Christianity when he vitriolically condemned it as a religion of self-denying weakness. For Christianity only *denies* the self, the lower, narrower self, in order that the higher, larger self may be *fulfilled.* Ibsen in his *Peer Gynt* and *Brand* has powerfully portrayed the arch-egoist and the arch-altruist in all their self-defeating passion, and our author thinks Ibsen the most profound mediator of altruism and egoism in modern times. But would Ibsen have echoed approvingly those memorable words of Christ: "Go, sell all that thou hast and give to the poor . . . and come, take up the cross, and follow

me." Surely no nicely balanced egoism and altruism lie in the Master's challenges.

With first principles worked out, the more special problems follow. The complete self is analyzed, showing it to be a union of eight kinds of value: bodily, economic, recreational, associative, character, esthetic, intellectual and religious. The last three are called spiritual values, although it seems to the reviewer that love, friendship, honor and loyalty have just as much right to be called spiritual as the "ideal" values like truth and beauty. To resume: self-realization means the fulfilment of all these values in their right order, the higher ruling, the lower subordinated. Life is a perpetual choice and it should be guided by three principles: intrinsic values should be placed above instrumental values (the life is more than the meat); permanent values above transient (character over conviviality); productive values above unproductive (brotherly love over selfish attainment). Here, too, we find the meaning of right and wrong. For "every action is right which in the presence of a lower principle chooses a higher"; and wrong or evil consists in "choosing the lower when we know the higher" so that the very perversion of the right order of values *is* the bad. Just as dirt is "matter out of place", so moral evil is usually some natural good out of place, so that some spiritual good is sacrificed to it. Character is the whole man, unified, integrated, harmonized into strength and beauty.

The chief feature of the applied ethics which follows is its timely stress upon those neglected social, political and economic virtues: justice, property rights, constructive work, stewardship, corporation honesty, marital fidelity. There is a fine discussion of justice as "the right to full self-realization in an ethical society" and a thorough analysis of family morality ending in a strong plea for the "*permanent* monogamous family" as the only morally and religiously right solution. A final section brings out the postulates of ethics: moral law; a progressive standard; freedom of the will; belief in moral progress; and consciousness of God as the creator and preserver of moral values. Once again, "Be ye perfect as your Father in Heaven is perfect", is quoted as best express-

ing the relation of ethics and religion. God as conceived by ethics must include not only the Beauty of Holiness, but the power to guarantee the triumph of goodness in the universe; in short, the Supreme Person. The "religion of humanity" and "the acids of modernity" cannot displace or destroy this ultimate intuition of the highest ethical consciousness.

One feels that Professor Urban is a Christian, yet following at times afar off. He is also a cautious, judicious, dispassionate, reason-loving philosopher, steeped in Plato and Aristotle and writing for the scientific modern. So he fails to make that so much-needed full, frank and fertile synthesis between the "wisdom of the ages" born of the tragedy of experience and the supreme Way of Life with its Cross and its Crown. Many dark enigmas of our present moral chaos he struggles through by downright reason, but leaves unillumined by the far-shining radiance of the Sermon on the Mount. In his artful persuasions about "the making of character", he has given us the composition of the tree, root, stem and branches, cellulose and chlorophyll, but without the creative life principle. Nevertheless, this is a book thoroughly well-worth reading and thinking over.

THE GEOGRAPHIC BACKGROUND OF THE BIBLE.

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By far the greatest part of the history recorded in the Bible was worked out within the limits of the small bit of the earth's surface known today as Palestine; a land less than two hundred miles long and with an average width of less than fifty miles, approximately one-fifth the size of North Carolina. It reaches from the Mediterranean Sea to the Jordan and the Dead Sea, and from Hermon in Syria on the

north to a few miles below the southern end of the Dead Sea. Since the war it is under the control of Great Britain.

Included with this present-day province there was, during most of Bible times, a tract east of the Jordan about as long and of indefinite width, touching or embracing Gilead, Ammon and Moab. Thus was constituted roughly the land of the twelve tribes of Israel. Entering in a minor way into the Bible narrative are chapters worked out in Mesopotamia, in Syria and in Egypt, with incidents or references pertaining to Rome, Arabia, Asia Minor, Ethiopia and Greece. These last named countries may be left out of our reckoning as being too transiently or too recently connected with the narrative. Mesopotamia (the modern Iraq), Egypt and Syria, on the other hand, those lands which, with Palestine, constitute "the Fertile Crescent" of the archaeologist and historian, do have an important, if minor, part in the background of Bible history.

It is little Palestine, however, the homeland of the Hebrew people for two thousand years, that most impressed itself on their life, their literature and their religion.

It would be well to look first at this "Fertile Crescent" as a whole in order to get the setting of the stage of the Bible drama. Its horns were formed by Egypt and Lower Mesopotamia. Both are lowlands, river valleys, hemmed in on either side by the desert. They are practically rainless, but are subject to annual overflow by the rivers or, in part, reached by irrigation ditches. Here in these sheltered nooks, essentially oases, provided with conditions remarkably favorable to intensive agriculture, rose the first notable flowering of human civilization with cities, laws, sciences, arts and literature. Their people were sedentary, organized, agricultural. Their crops were largely grain, principally wheat and barley, with vegetables and fruits. They keep cattle for the plow from very early times. Later the cart was invented and modified into a war chariot when the horse was introduced. Houses were built of mud or sun-dried brick. Public buildings might be wholly or partly of stone brought from a distance. Their gods were many and their religion gross.

The arc of the crescent is largely rough upland. It includes the upper valley of the Euphrates river together with Syria and Palestine. It contains some mountains as Lebanon and Hermon, but has many fertile valleys and small plains and much grass land. All this middle portion is hemmed in by the sea and high mountains on the one hand and by the Arabian Desert on the other. Along the seacoast and across to the Tigris was a natural highway between the horns of the crescent, traversed by trader and soldier from very remote times. Through the mountains to the north were passes which, in later times, furnished access to the armies of Greece and Rome, but during Bible times they were barriers to the wild, rude tribes of Asia Minor.

Such is the setting.

What, now, are the geographic factors that brought their influences to bear on the Hebrew people during the two thousand years in which this land furnished their environment and that were surely reflected in character, institutions and history?

There are three major factors which we may consider, location, relief and climate, and one minor factor, soil or geology. These factors are all markedly different, both in nature and effect, from the same factors as developed in the Babylonian plain or the valley of the Nile.

Location as a factor involves not only general spatial reference as latitude, but, as here, emphasizes accessibility. The whole crescent was favored, as has been indicated, by isolation from the rude neighboring tribes who were still in the hunter stage. The isolation was not absolute, to be sure, but it was of real importance. Palestine shared in this general protective isolation, but had an isolation of its own somewhat modified by the natural highway mentioned above.

Spatial location largely determines the characters which go to make climate such as temperature, rainfall, prevailing winds, length of seasons and so on. Palestine lies at the eastern end of the Mediterranean Sea and has a typical Mediterranean climate such as we find in Southern California. This means that during the winter the belt of westerly winds

moves so far to the south as to bring the region abundant rain. The rains begin with a series of showers about October and end with a series about Easter time. This gave rise to a sort of calendar reckoning by the early and the latter rains referred to in Deuteronomy, Job, Proverbs, Jeremiah, Hosea, Joel and Zechariah. As the belt of westerly winds moves to the north in the spring, the rainy winter is followed by a dry, often rainless, summer.

The most obvious response to this climatic control is shown in the vegetation. With the rain comes grass and herb. With the summer drought these wither and dry. Such shrubs and trees as are found are deep rooted and with small or thick or spiny leaves, often thorny and often aromatic. There are more than thirty references in the Old Testament to briars and thorns. Jesus used them as parable material. At the end he wore a crown of thorns to the cross. Among the familiar plants of the Bible are the olive and pomegranate, the fig and locust, myrrh and aloes, the vine and thistle. Among the grasses it is noteworthy that wheat, the most valuable of all grasses, is a native to this land and is said to be found wild there to this day. Man early learned its value and learned to sow it in the fall after the early rains had softened the ground for the plow. It is ripe and ready for the sickle after the latter rains of spring. Barley is another grain much grown by the Palestinian farmer and under similar conditions, but ripening sooner. So the calendar was marked by the barley harvest and the wheat harvest. Barley was not so highly esteemed as wheat and so was used more as the food of animals. As human food it was used only by the poor. Barley meal was used for the jealousy offering and, in Hosea, is quoted as the price of an adulteress. In the Midianite's dream Gideon is represented as a cheap barley cake. The poverty of the disciples is indicated by their bread supply on one occasion consisting of five barley loaves.

The vine was highly esteemed and grapes were both dried and pressed into wine, and in common use in both forms.

The olive was widely grown and furnished oil for cooking, for anointing and for illumination. Mustard was also grown

for oil. Flax was grown for linen. A number of the spicy herbs (mint, anise and cummin) were grown for savories and for the making of perfumes and incense.

The grasses of the Mediterranean climate are not the lush grasses of lands of summer rain and so cattle have a minor place in the animal husbandry of Palestine. But the drier grasses and the spiny herbage is well suited to goats and sheep, asses and camels. These are the animals that are associated at every turn with the life of the Hebrews. Laban, Isaac, Rebekah, Jacob, Balaam, Saul, Samuel, David,—hardly a name of Bible story is not somehow linked in our minds with one of these animals. Even to New Testament times we find them, and especially in the beautiful Christmas story. It is no accident that our Lord is introduced to his ministry as the Lamb of God, nor that he appears in John's vision as the Lamb, nor that he rode on an ass.

When Abraham first appears in the country from Haran, he comes not as a planter but as a typical nomad herdsman. For generations his people had dwelt in the grass lands of the upper Euphrates basin. Objection may be raised here that Abraham came with his father, Terah, from Ur of the Chaldees. This place name has been identified with a mass of ruins of a typical river plains city situated far down on the Euphrates. The objection may be met reasonably. For surely this Ur was a plains city. Just as surely Abraham was not a city dweller, but a typical nomad. This would lend itself to the suggestion that Abraham's visit to Egypt was history repeating itself in a way and that Terah had wandered down into the fertile plain or had been driven down by failure of the grass, as Jacob was later driven to Egypt.

These forbears of Abraham had lived in tents. Their food and raiment were supplied by their flocks. Their social organization was very simple,—that of the family. Their religion was much purer than that of the agriculturalists. The broad outlook of the plains, the loneliness of the day with the quiet flocks, the oppressive splendor of the overarched sky at night, had bred a reverence, a keen, spiritual appreciation which found its fruition in Abraham. He was a spiritual

giant, but he was not an inventor. He had the cultural and spiritual heritage of the arid grass lands, but with spirituality of an unusual order. The urge that came to him to move down into Canaan was not simply the ordinary impulse of the nomad, but was specially mediated by spiritual forces. Yet it was a typical early migration. He moved by easy stages. He fought when necessary. He made alliances with neighboring patriarchs. He took with him all of his belongings. The sheep and goats and asses and camels are noted; the oxen were probably fewest, as they were of least use. Of horses there were none.

When the flocks increased, he and Lot separated, and Lot became the patriarch of his own family, choosing the Jordan valley, while Abraham kept to the upland of Judea.

Abraham seems to have done no planting whatever. It is said that Isaac did some, although he continued to be a tent dweller. Ishmael withdrew with his animals from the tillable land to the more arid lands eastward and southward, and his descendants remain to this day nomad tent dwellers.

Jacob followed the customs of his fathers and, when, toward the end of his life, there came a series of dry years such as the land occasionally suffers, he folded his tents and moved down into Egypt.

The trek of the tribe was not a difficult or unusual feat. The tribe was small. Canaan's plains had failed. Egypt, the irrigated, the fruitful, the never failing, was inviting, literally as well as figuratively. The trek was not unusual. The fact that it led a nomad tribe to a land of ancient, settled conditions, of cities and cultures based on intensive agriculture, made of the trek an epochal event. The nomads came under the spell of organization and plenty. They became serfs, preserving in only a small way their culture and, because they were aliens and then serfs, they were not absorbed by Egypt and so retained their old tribal organization. They lost vigor, however, and independence. They came to submit to tyranny in spiritless fashion. This is a common result when the nomad becomes settled and well fed.

Then, after some hundreds of years, enough to greatly

modify but not completely erase their nomadic character, there came a series of hardships to Egypt. The Israelites found their opportunity and, under the leadership of a man who had just returned from a long sojourn on the back side of the desert where he had lived the life and breathed the air and eaten the food of his ancestors and had learned not to fear the arid land, they sallied forth once more on a nomadic life.

But Egypt had left its mark. No longer could they endure the thirst and the occasional hunger pangs and the lack of vegetables. For forty years there was grumbling and complaint and tears. But the return to the life of Abraham restored their morale. At least the second generation had recovered enough of their old free spirit that they were ready to undertake the conquest of the land they regarded as theirs. And so they came back to the environment of Palestine. They still had their herds and flocks, but they had learned how to farm. And now began the occupation of the land which endured for 1,500 years. A striking evidence of the failure of Egypt to break down their culture entirely is shown in the allotment of the land. The patriarchal society cares little or nothing for residence or locality. Its bond of union is personal, not territorial. Thus each of the sons of Israel had become the founder of a tribe and the settlement of the promised land was determined by tribal allotment which seem to have been little disturbed down the time of the Babylonian captivity.

With what we may call the permanent occupation of the land, there begins to be evident the influence of a third control, namely, relief.

Palestine has a narrow coastal plain which was at that time occupied by the Philistines in the neighborhood of Judea. Toward the north into Syria the Phoenicians, a maritime people, were in possession. The plain gives way to a rather steeply rising upland cut by the valleys of westward flowing streams, some of which were fertile, but which were mostly narrow and rocky. The valley of Jezreel or Esdraelon was a notable wide fruitful plain, cutting well back into the plateau

and serving to mark off the Judean portion from the Galilean. On the east this upland falls off steeply into the valley of the Jordan. Because the winds which have brought rains to the uplands descend here, becoming dry and absorbent, the lowland of Jordan is very dry and barren.

Palestine, then being a better watered land than the ancient grazing lands, offered opportunities for a higher type of culture. This found expression early in the occupation in the building of cities. Later the people felt that they had outgrown their more primitive type of government and demanded a king.

The rough, broken character of the upland entailed other consequences. The invading Israelites were not trained soldiers. They took possession where this was not too difficult, but numerous strongholds remained unconquered, some even to the time of David. It was a signal triumph when he succeeded in taking the rock of Zion. The Philistines of the southwest plain, with their chariots and horses, also remained unsubdued and unabsorbed. Some of the tribal remnants of the Canaanites, and especially the Philistines, had been moulded by the watered plain and had become city dwellers, traders and, in religion, gross idolaters. It had been the problem of Moses in the wilderness journey and it became the problem of the Judges after the occupation to prevent the assimilation of the Jews by the settled Semites. Their fiber had been weakened by the Egyptian experience and the culture of these settled peoples had for them a strong appeal, especially in religion.

It might seem, perhaps, that the opportunities of the coastal region for trade might have appealed to the Israelites. But they never were a seagoing people and they had not yet developed their keen abilities in trade, so that while they desired the plain and fought for its possession, it was for its agricultural advantages and not for its seaports.

This plain, however, as has been said, was a nature made highway. Over it marched the soldiers and traders of many lands. The Judean plateau was sufficiently off the highway to afford the Israelites a measure of isolation and protection and to secure their continuance for many centuries, but from

time to time they were drawn into alliance with or into subjection to one or the other of the nations that used the highway. George Adam Smith has said that Palestine had never belonged for long to any one nation and probably never would.

The control exerted by the soil while basically minor is, nevertheless, responsible for some of the most striking expressions of Hebrew literature. The geological formation of Palestine is a limestone and shows the usual phenomena of limestone in a region of seasonal rains. The surface of the upland is stony. Isaiah's reference to the vineyard of his beloved is suggestive. The soil was rich, but, after building the fence, the next thing was to gather out the stones. It seems to have been the usual procedure.

Stone became the usual building material for houses and boundaries, for altars and monuments, and were even used as weapons and instruments of punishment. The prescription for certain capital crimes was stoning to death. There are few references to the use of brick in the Bible. We are told that it was the task of the Israelites in Egypt to make brick. But Egypt was a land of mud. In the Babylonian plain also the building material was brick, the Hebrew historian significantly observing, "brick had they for stone". That bricks were considered alien and unusual is indicated by the prophet's charge that Jehovah was provoked by the offering of incense on altars of brick.

The limestone abounded in caves and underground water channels, giving rise to springs of considerable size and of much importance. There are many references to these springs. Caleb, for example, gave, by way of dowry with his daughters, the upper and the lower springs. The caves were used as burial places, as shelters and even as dwellings. Lot and his daughters lived in a cave. Elijah made his temporary home in a cave. Abraham bought a field that he might secure title to its cave when he needed a burial place. The Israelites fled to cover in the caves more than once. David hid in the cave of Adullam.

Certainly the caves, the rocky eminences and the isolated rock masses, used, as they were, as shelters, refuges and van-

tage points, entered largely into the life of the people and so into their imagery and literature. "Jehovah is my rock." "Who is a rock save our God?" "The Rock of Israel spake." "He shall set me upon a rock." "Lead me to the rock that is higher than I." "The rock of ages." "The shadow of a great rock." These are a few of the many references in the poetry of the Bible, a reflection of the stern fact that human foes had often to be reckoned with and that the heat of summer was fierce. Incidentally, Professor J. Russell Smith suggests that the Hebrew idea of hell finds its basis in this fierce summer heat. What could be more dreadful than abode in a place of scorching heat and no water? Paradise is pictured, on the other hand, as a walled, and so safe, environment with a river and trees.

The Palestinian hills yielded copper which was worked from very early times. The brass of the Old Testament should properly be called copper. From it were made weapons of war and ceremonial vessels, as well as mirrors and jewelry. Iron was also found, but was less commonly worked on account of the greater difficulty of smelting in a land not well supplied with fuel. There seems to have been sufficient to meet the needs of the simple agriculture, but more than once the reaping hook was made over into a spear under stress of war.

It is probable that in all literature there is no single short poem so expressive of the influence of geographic environment as the Twenty-third Psalm. It is permeated by the influences, direct and indirect, to which attention has been called in this paper, the lonely shepherd with his sheep in the stony upland pasture, the narrow rocky defile that leads to it with the occasional quiet pool of water, the possible lurking foe, human or beast, in the rough land, the safety within the walls of the village.

It seems neither accident nor miracle that the call to become the head of the chosen people came to a man of the desert. It is remarkable that it became the great destiny of the small, barren Judean plateau to hold aloof the chaste religion of the desert bred Hebrews from the sensuous agricultural gods of the Canaanites. As some one has said, it became

stamped with exclusiveness and formalism and its adherents with bigotry, for this is always the effect of geographic seclusion.

Israel was a chosen people. Palestine was a chosen land, a sheltered nook near the highway of nations with a climate suited to tillage as well as to grazing, with a native supply of plants admirably adapted to human sustenance. Here the wandering tribesman developed into a townsman and the patriarchate into a kingdom, but through all the change the people clung to a certain simplicity of life and particularly to their religion. "When all the limitations of Judaism are acknowledged, the fact remains that the segregated mountain environment performed the inestimable service of keeping pure and undefiled the first and last great gift of the desert, a monotheistic faith."

THE CHANGELESS GOSPEL IN A CHANGING WORLD.

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[The following article was the alumni address delivered at commencement, Austin Theological Seminary, Austin, Texas, May 12, 1931. Dr. Bitzer was both teacher and student in the Seminary for the year 1884-'85. After forty-six years in the ministry he returned to deliver the alumni address.]

We are living in a difficult time for the evangelical minister, a time of change and of necessary readjustments. In education and in science, in government and in religion,

"The old order changes, yielding place to new;
And God fulfills himself in many ways."

I claim to be "as orthodox as it is orthodox to be" (quoting Dr. Hutton, of London), but I confess that I feel the challenge of countless new facts in Biology, Psychology and Sociology. I hold it the duty of the religious leader to think

his message through for himself in the light of all facts. Only in this way can he deliver his soul with the compelling force of personal conviction.

One difficulty is this, we have in our churches a host of good Christians who are afraid of new teachings, think them dangerous, and love to hear the Shibboleth of the Gospel pronounced in just the same accents in which their mothers said it. But beyond them are uncounted thousands of tempted, doubt-driven, sin-stained souls who have no Christ, and who question the old Shibboleth. Why not forget the saints for a season and try to restate and re-emphasize the message to meet the needs of the questioners, that they may hear and believe.

A Changing World.

It is impossible for the Presbyterian Church to remain static in the midst of a changing world, if it would serve the world's need. The fact is, the Southern Presbyterian Church is not static. The Church and the ministry of the Church are changing far more than many think. Recently a second volume of the Southern Presbyterian Pulpit was published, containing sermons by our leading ministers, the former volume having been published in 1896. A careful comparison of the two volumes will surprise those who imagine that all our great preachers are dead and gone, and also those who fancy our Church is unchanged and unchanging. The two volumes are really very different. I think the second volume is the more valuable, although the former contained sermons by such brilliant leaders as Palmer, Hoge, Murkland, Moore and Dabney. But the later volume meets the needs and discusses the problems that trouble the men of today.

A Changing Church.

Did you ever make a list of the significant changes in our Church since 1885?

(1) Marriage with deceased wife's sister no longer forbidden.

(2) The creation of the world no longer held to have occurred in one week, about six thousand years ago.

(3) The chief stress in preaching no longer upon justification by faith alone—the legal aspects of religion, but equal stress given sanctification by the Holy Spirit's indwelling, and the subjective aspects of redemption.

(4) The Roman Catholic Church no longer regarded as a foe to Christianity and the Pope as the anti-Christ. In the Church, U. S. A., this change was officially proclaimed in 1903 by the amended Confession of Faith; with us, as yet, the official action is lacking.

(5) Church and State no longer regarded as so widely separated that ministers are not to instruct citizens as to their social duties.

In the older day, when Dr. B. M. Palmer took the lead in destroying the Louisiana Lottery by State action, it was thought strange; now all of us are deeply interested in enlisting the State to help us in the war against the liquor traffic and against militarism, illiteracy, and preventable poverty.

Should the church hesitate to make other changes and readjustments that may be called for to commend the Christ to a world that sorely needs Him?

Conservatism.

Is it not possible that some of us Fundamentalists stand so straight that we lean backwards? Certain Presbyterian ministers who claim to be of "the most straightest sect of our Fundamental religion," have recently consigned to the heresy black list the honored names of Robert E. Speer, Andrew W. Blackwood and Robert F. Campbell; a list already headed by the name of C. R. Erdman!

A venerable professor in one of our seminaries writes, "The Southern Presbyterian Church regards the preservation and propagation of this body of truth in its purity and entirety (referring to our church Standards) as constituting the sole justification for its existence".

Well, well, live and learn! I have been forty-six years a

minister in the Presbyterian Church, and I never imagined that that was what I was for. I had thought that I was sent to seek the lost sheep and bring them in; to testify to the Saviour's grace in the light of all the love and truth that life might bring me, but it seems that I got off wrong at the start, going forward when I should have been looking backward. "The whole justification of my existence as a preacher in the Southern Presbyterian Church is to preserve and propagate the Confession of Faith and Catechisms!" So says the professor.

And the most discouraged minister I have seen in a long time, an old college friend whom I met on a Pullman last summer, a brilliant preacher, pastor of a great city church, told me that in his judgment the chief need of the hour was the old-time Calvinism.[1] But, preaching the old Calvinism, he had become utterly discouraged! I venture to suggest that both my old friend and the Seminary professor are in error. The supreme need of men today is not Christ *and* Calvinism, nor Christ *and* tradition, nor Christ *and* Science, but the Christ of the Gospel, the Christ of the Cross.

Was it not Talmage who said, "There is a fence on either side of the way of life; on the one side a Calvinistic fence to keep men from presumption, on the other side an Arminian fence to save them from despair. Some brethren seem to like to climb on the top of the fence. I prefer to walk in the middle of the road."

It used to be said that "All men are Calvinists when on their knees in prayer and all are Arminians when on their

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[1]The new Calvinism is ably set forth in the *Christian Religion In Its Doctrinal Expression*, E. Y. Mullins, late President of the Southern Baptist Theological Seminary; *Grace and Personality*, John Oman, President of the Presbyterian Theological Seminary of England; *The Christian Apprehension of God*, H. R. Mackintosh, Professor of Theology, New College, Edinburgh, Sprunt Lecturer, U. T. S. in Virginia; *The Creed of Presbyterians*, Egbert Watson Smith, Secretary Foreign Missions, Southern Presbyterian Church; *Presbyterians, Their History and Beliefs*, Walter L. Lingle, President of Davidson College. The contrast between the old and new Calvinism as revealed in these splendid books, perhaps in some cases unconscious to the authors themselves, would form an interesting study, as well as make a helpful article for the REVIEW.—Editor.

feet pleading with others to receive Christ". Is there not a deal of truth in that saying? Redemption has its divine side on which God does for man what only God can do. That is the Calvinistic viewpoint. It also has its human side on which man does for himself what only man can do. That is the Arminian emphasis. Surely there need be no heated debate between these two schools of thought. Other things these days are infinitely more important.

Re-Thinking for Today.

The man in the street is asking today, "Is there a personal God"? "If so, does He answer prayer and unite Himself with men?" "Is there a life beyond?" "Are we real personalities, or mere cogs in the World Wheel?' Such are the far-reaching questions of the modern man. We should study them until they give us back an answer of faith for the men of today. And that answer is *Christ!* Christ, the only figure on the skyline tall enough for world leadership! Christ, the only Saviour with a cure for sin!

I am not forgetting our ordination vow by which we are pledged to uphold "the system of doctrine" in the Standards; which means, of course, just what it says: we confess *the system* of doctrine, and not each and every one of the more than two thousand statements in the Confession and Catechisms. The General Assembly of our Church (1898, see Digest, p. 16) has declared that "the system of doctrine in the terms of subscription precludes the idea of the necessary acceptance of every statement in the Standards by the subscribers, but involves the acceptance of so much as is vital to the system as a whole". Presbytery is the sole judge of our loyalty to the system; and Presbyteries allow considerable difference of opinion in things non-essential.

But for us, trained as we have been, I feel that the danger of thinking ourselves out of line with historic Presbyterianism is so slight as to be negligible. As a matter of fact, it rarely happens. Now and then a minister leaves our church for a freer fellowship, because of his over-sensitiveness as to

the rigidity of our requirements of orthodoxy. One such turned to the Congregational Church a few years ago, and is now a brilliant preacher in Atlanta. He has contributed a sermon to the recent volume entitled, "Great Southern Preaching", and his sermon is perhaps the best in the book. Dr. Vander Meulen's review so rates it. I read the sermon twice and marveled that the preacher should feel that he needed to change his church.

At college I had majored in philosophy, taking all the work offered at Washington and Lee University and at the University of Texas. I knew more about philosophy than any other one thing, perhaps, which wasn't much! However, as the years passed, I found that the teaching in philosophy and psychology had so changed that I could not understand the terms used in discussions. Read Durant's Story of Philosophy for a sketch of some of the changes. Meanwhile, Professor Leuba's questionnaire as to the faith of the American college students showed that there was more infidelity in the department of psychology than in any other. So I got the newest psychology from Columbia University, "Woodworth's Psychology", and went over it carefully to see what men were thinking and talking these modern days. And I discovered this interesting fact: the modern psychology is not necessarily atheistic. I found implications in the science again and again, where the Christian could easily posit his belief in the soul and God and in the life beyond.

Why not use some of the findings of modern psychology as an approach to the gospel? Would it not accord with the law of apperception to show that the gospel is in line with the things learned at college and that it goes further into the realm of faith? So Lincoln, reading his Bible in mid-life, said that he "accepted most of it in the light of reason and the balance he took on faith".

I venture to give an illustration, showing how new facts can help the preacher. Psychology has discovered the tremendous activity of the unconscious mind; that down below the threshold of consciousness the mind is active day and night, awake, asleep. Here rankle repressed desires and internal

strifes, and these subconscious thoughts vitally affect the conscious thinking, the disposition and the character. And very much of the unconscious thinking is evil.

Sigmund Freud has seized upon the activity of the unconscious mind for support of his theory that sex desires and sex spites are the source of about all the phenomena of life, as seems indeed to be the case with abnormal persons. But why let Freud have the major voice in interpreting the unconscious? Is there here no material for the gospel preacher? I think there is. Under the name of the "heart" the Bible describes what we now know as the unconscious.

"Out of the heart proceed evil thoughts, murders, adulteries," "these are the things that defile a man", Matt. 15:9.

"As he thinketh in his heart, so is he," Prov. 23:7.

"Out of the heart are the issues of life," Prov. 4:23.

When John the Baptist and Jesus came preaching the Kingdom of God, their first challenge was, "You must be born again". "You must have the *metanoia,* the changed heart." Not chiefly by conscious thinking and overt acts is character made and destiny determined, but rather by the working force of the subconscious nature, or by the "heart". In this vital matter, the discovery of modern psychology confirms the word of Jesus.

Of course, our message in the pulpit is "Jesus Christ and Him crucified", for there is none other name under heaven whereby we must be saved"; but is not the preacher of Christ wise in making his approach in terms of the thinking of the men of our time, lest they reject his message before they hear it?

Social Righteousness.

Some of our ministers have been wedded to the view that in this country, Church and State are so entirely separate that the Church should take no part in the discussion of moral questions, if they have become the subject of State action. These ministers account this a feature of what is called the "spirituality of the Church", and regard it as a distinctive

principle of our Southern Zion. Now I venture to ask if that position is sound? The modern State these days is legislating upon all manner of moral questions. If the Church is to instruct in none of them, her sphere of testimony will be strangely circumscribed.

Take prohibition. What more could the devil ask of a Southern Presbyterian minister, or of a Synod, than silence on the liquor question? The devil is no fool. He would not ask that ministers endorse the saloon, for that would so discredit them as to make their endorsement valueless. No, the most the devil would have us do is to be silent. And that is precisely what some of the good Fathers in Israel, in the sacred name of "spirituality", have demanded of us. And how does the theory work out? I'll tell you what I have seen. Twice, in my ministry, I have followed pastors who were listed on the wet side of the liquor question, not because they were really wet, but because they were silent.

The relation of Church and State is one of the questions that need to be thought through afresh. Surely the last word has not yet been spoken. Possibly that word, when spoken, will be something like this:—The State must not try to control the Church; the Church must not try to rule the State; but the State should give police protection to the property and services of the Church—we depend on it for that. The Church should give moral enlightenment to the citizens of the State—they depend on us for that. Meanwhile, many desperately needed reforms in the field of social righteousness are only possible by State action. If America and the world are to be delivered from the sin and curse of war and illiteracy and preventable poverty and liquor and the broken home, Church and State must find a way of working together for the common good.

Evolution.

What about Biology? It has made medicine a new science. Has it no facts that the preacher may use? At college, fifty years ago, I was taught that Evolution has no terror for the

Christian scientist who can see God back of the processes of Evolution, directing those processes. Lots of water has run under the bridge since then, but the arch still stands, and the stream of truth runs clearer. Think of Evolution as God's way of doing things, and I can see no sort of hurt in the theory, but rather a lofty conception of the great God who from all eternity has directed and perfected the processes of Nature. We are learning at length that the Bible was given to teach "not how the heavens go, but how to go to heaven"; that the Nature references in the Bible are merely incidental and non-authoritative. On this line, read chapters 1 and 2 of Moderator Campbell's Sprunt lectures at Union Theological Seminary in Virginia, 1930, on "Freedom and Restraint",[2] the most helpful book produced by our Church in the decade.

The Christ of the Cross.

The Bible was given first of all, and chiefly, to make known the Christ of the Cross; that God was in Christ reconciling the world unto Himself; that Christ is lifted up, and that He will draw all men unto Him. This is the heart of Christianity. This is its man-winning power. At this point the Fundamentalist and the Evangelical Modernist are agreed. Professor Gresham Machen, strict Fundamentalist, and William Adams Brown, Modernist from Union Seminary, New York, unite in naming three great hymns of the Cross as the heart of our religion. I am quoting Machen's "Christianity and Liberalism" and Brown's "Beliefs That Matter".

They begin by naming the Christ of history:

> "In the Cross of Christ I glory,
> Towering o'er the wrecks of time.
> All the light of sacred story
> Gathers round its head sublime."

The Christ of history on His Cross; behold Him! Center of all worlds! The glory of the God who is love!

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[2] *Freedom and Restraint.* Robert F. Campbell. Revell Company. $1.50.

"Be assured He was no mere man hanging there, but the Lord of Glory. One drop of His precious blood is of more value for man's salvation and human hope than all the rivers of blood that have flowed on all the battle fields of the world." (Machen.)

And Brown agrees with Machen, that "God in some true sense was sharing in Christ's suffering". The Cross of both Machen and Brown is the Cross of vicarious suffering, of atonement for man's sin.

Next we go deeper with Watts' hymn of the Christ of experience:

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride,"

—which gives our response of faith and surrender to the Cross. By faith we unite ourselves to His Cross, and feel something of what it costs to save men.

Our Duty.

William Adams Brown adds a third hymn of the Cross, which I feel Professor Machen would approve. It is a hymn of duty for all Christians, and especially for all ministers; the duty of soul-winning in the spirit of the Cross.

"Must Jesus bear the Cross alone,
And all the world go free?

"No, there's a Cross for every one
And there's a Cross for me.
The consecrated Cross I'll bear
Till death shall set me free."

We are to take up that Cross and follow Jesus, not because anything is lacking to our salvation that human merit may add to divine compassion. Not that; but that we may help Him win the world of men for whom He died. For on

the Cross He suffered, not as our substitute only, but also as our leader and representative. What He did for sinners in His day He is asking us to do for sinners in our day. And the Cross we must bear is not the hard times because of drought, nor money losses, nor family bereavements. But it is loving men in their sin, and forgiving men their sin, and being heart-broken because of their sin, and thus winning them to God.

I think the world never needed ministers more than now, ministers who do their own thinking, and speak with the power of personal conviction, and with the passion of a great love. Men who study the problems of the time, and bring to doubt-ridden men a Gospel message in terms of the thinking of today. The world needs ministers not wedded to tradition, but wedded to truth; not blindly sectarian, but with anointed eyes to see the Christ in all who love Him. Men who glory in the Cross of Calvary and who bear on their own hearts the cross of soul-winning. Men of faith, who "can tell that God is on the field when He is most invisible." And above all, men of love, "with hearts as big as the rim of the world".

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's prices from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

BOOK REVIEWS

EXEGETICAL THEOLOGY.

THE TEN COMMANDMENTS—A PRESENT-DAY INTERPRETATION. *By John Alexander Hayes.* Fleming H. Revell Company, New York. 1931. Pp. 191. Price $1.75. This book consists of twelve sermons. The first is on the decalogue as a whole and the twelfth on the new commandment given by Christ, John 13:34. Any minister who wishes to preach a series of sermons on the Decalogue will find the book both suggestive and stimulating. H. W. M.

STUDIES IN THE PROPHECY OF JEREMIAH. *By G. Campbell Morgan.* Fleming H. Revell Company, New York. Pp. 288. $2.50. This helpful book ought to be read in connection with the recent biography of Dr. Morgan by John Harries (Revell, 1930)—a book which presents the distinguished expository preacher in a most attractive light. The present work consists of twenty-three chapters. "It is not our purpose to consider the whole prophecy by way of analysis or full exposition; but to listen for the accents of the voice Divine, and attend to the messages which came through Jeremiah, remembering that in them we have the Word of God to His people in an age of failure" (p. 10). The result is a series of popular expository sermons of the type for which Dr. Morgan is known everywhere. The treatment is uniformly reverent and wholesome; and it will prove helpful to many readers, though it is scarcely a notable contribution to the scholarly literature of the subject. A. W. B.

THE LIFE OF CHRIST: REVISED EDITION. *By Isaac Bronson Burgess.* The University of Chicago Press, Chicago, Ill. Pp. 282. $2.00 This book has been adapted from the Life of Christ by Ernest D. Burton and Shailer Mathews, especially for the use of students of high school age. Published originally in 1908, it has proved its value for more than twenty years, and comes forth now in an improved and revised edition. It is far and away the best book to guide young people in a real study of the Synoptic Gospels, and will prove just as valuable to teachers. It is marked by clear exposition and excellent suggestions for study and discussion.

E. T. T.

JESUS AS A FRIEND. *By George Stewart.* Richard R. Smith, Inc., New York. Pp. 156. $1.50. In a series of thirteen sermons, dealing with the relationship of Jesus to John the Baptist, The Leper,

etc., the writer develops his theme, showing what friendship meant to the Master and how He dealt with those who needed His help. Jesus glorified friendship and enriched its meaning, and the study of His life furnishes many suggestive examples of the manner in which He used friendship to minister to the needs of others. Dr. Stewart has a graphic style and a remarkable talent for dramatic character portrayal. These sermons are of a very popular type, and rich in illustrative material. J. A. M.

JESUS AND OURSELVES. *Leslie D. Weatherhead.* The Abingdon Press. $2.00. Pp. 284. Despite the fact that there are those who profess that they "have no use for religion", that they dislike many preachers and most sermons, that they are confronted by theology and confused by ritual, our author is convinced that these same people have an abiding interest in and a profound reverence for Jesus. Weatherhead, a young British minister, seeks "to get out of the way" in this book and let the reader see Jesus and his true relation to people. In each chapter he depicts this relationship as one of tolerance, love, holiness and convincing attractiveness. The author is therefore certain that when the Master is so presented there will be a ready and joyous response to Him. The book is entirely devotional in its purpose, yet there are instances, now and again, of freshness and originality in the writer's approach and interpretation. W. V. G.

THEY CRUCIFIED AND CRUCIFY. *By Edward L. Keller.* The Cokesbury Press, Nashville, Tenn. $1.50. 171 pages. A series of sermons dealing with the motives which actuated those who were implicated in the crucifixion of Christ—*i. e.*, indifference, unfairness, prejudice, envy, slander, greed, disloyalty, desertion and cowardice. These same sins crucify our Lord Jesus afresh in our own day. Dr. Keller writes convincingly and interestingly. He makes you see and feel. One cannot read these sermons without experiencing a new sense of personal unworthiness and without catching a new vision of the love of God in Christ Jesus on the Cross revealed. J. L. F.

THE HEAD OF THE CORNER. *By Louis Matthews Sweet.* Charles Scribner's Sons, New York. Pp. 248. $2.00. Here is an important book for both the minister and the intelligent layman. It is a very satisfying book written on a vital theme in a clear, lucid style. While the book is scholarly it is not in the least pedantic, and while it is thorough it is never wearisome. Dr. Sweet, the author, is Professor of Systematic Theology in the Presbyterian Theological Seminary, Chicago. The theme of the book is this: How did Jesus pass from Founder to Substance of his religion? The treatment calls for a

survey of New Testament history and thought which is done in an enlightening and convincing way. The author is at home in the field of modern scholarship, and is not disturbed by its extreme critical views. There is a calmness about this book that is inspiring. The concluding chapter, "Jesus and Essential Christianity", is especially fine. One lays down this book with the feeling that we rest on a firm historical foundation in making Jesus Christ the very heart and substance of the Christian religion. The book has a good index which adds much to its reference value. This is a real book. I commend it, and wish there were more like it. J. C. S

THE KINGDOM OF GOD. *By Ernest F. Scott.* The Macmillan Company, New York City. $1.75. Pp. 197. The subject is treated under three heads: the historical background; the teachings of Jesus; and the later development. The Old Testament Hebrews had always regarded themselves as under the peculiar rule of God, who was frequently spoken of as King; to this conception was added the pictorial and spectacular features of the Persian and Jewish Apocalyptic conceptions. Jesus expanded these ideas, somewhat loosely, one gathers, teaching that the Kingdom was both present and future, that it would come both gradually and suddenly, and that it existed both in this world and in the unseen world. Men would enter the Kingdom by identifying their wills with that of God, particularly in service to others. It is thus an individual matter, but it always involves social action. After the death of Jesus, the "kingdom" idea was advanced chiefly along the lines of apocalypticism, the "unseen world", the "new life", and the church, but Dr. Scott feels that all these advances were legitimate, and within the purpose of Jesus. The book is an admirable summary of conservative study of the kingdom. One sometimes wonders, however, whether the kingdom can really be sufficiently all embracing to include all the various views which have been propounded about it. D. R. B.

THE BOOK OF THE WITNESSES FOR JESUS: STUDIES IN THE BOOK OF ACTS. *By R. A. Lapsley, D. D.* The Presbyterian Committee of Publication, Richmond, Va. 92 pages. Single copies, 35 cents; lots of ten or more, 25 cents. These studies are reverent, scholarly, yet concise and simple; conveniently arranged; admirably planned and adapted as a text-book for individuals or groups. There are in all eighteen studies: the first gives a bird's-eye view of the Acts as a whole; the last is a kind of review and presentation of the Book of Acts in the present-day life of the Church. The remaining sixteen studies (II-XVII) are devoted to an exposition of Acts, section by section: each study being divided into six parts, as follows: (a) Bible Study, (b) Brief Narrative, (c) Outline, (d) Message For Us,

(e) Illustration, and (f) Questions. The theme, or central idea, of each study is clinched by a key verse, a hymn or poem, and a fresh and striking illustration. The illustrations are most happily chosen, and are alone worth the price of the book. Pastors, teachers, class leaders will find this little book a most stimulating and suggestive guide for the study of the Book of Acts. I hope it will be widely used throughout our Church. E. C. C.

THE ADVENTURES OF PAUL OF TARSUS. *By H. F. B. Mackay.* Morehouse Publishing Company, Milwaukee, Wis. Pp. 279. $2.75. The author of this book has published several other biographies which have met with a favorable reception. His Paul of Tarsus is not written after the manner of the conventional biography: it seeks to present the life of the great apostle as a series of adventures, beginning with a reconstructed day from his boyhood in Tarsus, and ending with his burial in the cemetery of Lucina. The reader of the book will not find anything that is out of harmony with the traditional picture of Paul's life and work. There is much, however, that is put before us in a fresh and vividly suggestive manner. The author takes Paul out of the dim past and makes him live before us in the present. D. W. R.

THE EPISTLE OF PAUL TO THE GALATIANS, AN EXPOSITION. *By Charles R. Erdman.* The Westminster Press, Philadelphia. Pp. 128. $1.00. This little commentary is scholarly, devotional, and a most excellent exposition of Paul's great Epistle to the Galatians. Twenty pages are devoted to an introduction to the Epistle where Dr. Erdman discusses the author, purpose, date, destination, theme, and analysis of Galatians. The remainder of the book (pages 23-128) is occupied with an interpretation of the Epistle, paragraph by paragraph. I have tested Dr. Erdman's exposition on the crucial verses, such as 2:17-20; 3:13, 19, 20; 5:17-18; 6:1-5, 14. These are the most difficult verses in the Epistle. In each case Dr. Erdman gives a clear and convincing interpretation. This commentary is a model of concise, scholarly interpretation. It is an ideal text book for a Bible class. E. C. C.

THE SPEAKER'S BIBLE. *Edited by Rev. Edward Hastings, M. A.* The Epistle to the Philippians. The Epistles to the Colossians. Blessing Book Stores, Chicago. Pp. 254. $3.50. Before his death, James Hastings, famous editor of the Hastings Bible Dictionary and of many other books of reference, projected what he called the Speaker's Bible, a kind of up-to-date homiletical commentary. Already many volumes have appeared in the series. The present volume gathers together some of the most helpful and suggestive things that

have been said about the Epistles to the Philippians and to the Colossians. The preacher will find the book of great value, especially in the quotations from many books which are inaccessible to him. Some of the outlines are very striking. I commend the Speaker's Bible to our preachers as a valuable homiletical help. E. C. C.

THE PASTORAL EPISTLES FOR TO-DAY: A HANDBOOK FOR STUDENTS AND CLERGYMEN. *By Rev. Boyd Vincent, D. D.* Morehouse Publishing Company, Milwaukee, Wis. Pp. 176. $2.50. These Notes on the Pastoral Epistles of Paul were originally expository talks to theological students. The main purpose of the book is to bring out the true spirit and meaning of these Epistles and then to apply their teaching practically to present-day conditions. After a brief Introduction and a suggestive Analysis, the text is taken up, several verses at a time. The comments are largely explanatory, but are interspersed with practical counsel and kindly suggestions to those who are entering the ministry. The book is written clearly and concisely.

J. D.

HISTORICAL THEOLOGY.

THE HARROWING OF HELL: A COMPARATIVE STUDY OF AN EARLY CHRISTIAN DOCTRINE. *By J. A. MacCulloch.* Charles Scribner's Sons, New York City. Pp. 352. $3.50. "He descended into hell" is perhaps the least regarded, the most misunderstood, article in the Apostle's Creed. Yet it represents a very ancient doctrine, and is founded perhaps on the words of Jesus himself. Dr. MacCulloch has given us here a very valuable and a very thorough study of this ancient Christian doctrine. He shows in opposition to many modern scholars that the doctrine and the legend constructed from it arose quite naturally in Christian or Jewish-Christian circles, without any aid from Paganism. For Dr. MacCulloch the abiding value of the doctrine is found in the fact that "the cross, the crucified Saviour, is active in the Other World as on this earth. The love of God is not limited to earth and time. . . . Both the old and the new thoughts afford us ground for believing that, beyond the grave, if men suffer for sin, the love of God prevails to lead souls onwards and ever onwards to Him and to His peace." E. T. T.

THE IDEA OF GOD IN THE PHILOSOPHY OF SAINT AUGUSTINE. *By William Pearson Tolley.* Richard R. Smith Inc., New York City. Pp. 214. $2.00. A MONUMENT TO SAINT AUGUSTINE: ESSAYS ON HIS AGE, LIFE AND THOUGHT. *By M. C. D'Arcy, Maurice Blondel and Others.* The Dial Press, New York City. Pp. 366. Few men have more profoundly influenced the history of western thought than has

Augustine. Catholic and Protestant thought alike, are indebted to him. The 1,500th anniversary of his death brought forth numerous volumes attempting to interpret this colossal figure anew to our own generation. Dr. Tolley's volume will be of great interest to those who are interested in the central and unifying principle of Augustine's thought, the idea of God. He traces the development of Augustine's Idea of God, analyzes his early work, the Cassiacum Dialogues, in which we find the germ of his later thought, and finally sets forth clearly and lucidly his final doctrines.

"A Monument to St. Augustine" is composed of ten essays by ten eminent Roman Catholic scholars on as many aspects of the life and work of Augustine. Primarily they attempt to interpret Augustine to the Catholic mind, to indicate that his thought properly understood is not incompatible with that of Thomas Aquinas, the official theologian of the Church, but rather enriches it. We should note in this connection the admission that Augustine is regarded with disfavor by many present-day Catholic thinkers. These essays will not be easy or entertaining reading for the average Protestant, but will reward the more serious student. E. T. T.

THE DE SACRAMENTO ALTARIS OF WILLIAM OF OCKHAM. *Edited by T. Bruce Birch.* English Translation. The Lutheran Literary Board, Burlington, Iowa. Pp. 275. $3.50. William of Ockman (?-1349) was one of the last of the great scholastic theologians of the Middle Ages. His philosophical views (nominalism) gained increasing sway after his death. Dr. Birch holds with many others that he shaped the views of all the Reformers. His influence upon Luther was especially profound, particularly in regard to his views of the Lord's Supper, and regarding the relations of faith and reason. Interesting in this connection is his view that "God can act according to His arbitrary pleasure and can do that for good against reason and experience". He made the free will of God the sovereign arbiter of moral good and evil. Unfortunately the works of Ockham have not been easily accessible to students who wished to consult them. Dr. Birch, in providing a sound text of Ockham's most influential work, and in translating it into English, has rendered a real service to historic scholarship. E. T. T.

MOTHERS OF FAMOUS MEN. *By Archer Wallace.* Richard R. Smith, Inc., New York City. $1.00. Pp. 105. Here is a book that will prove of interest to all ages, but particularly to boys. The mothers of Augustine, Wesley, George Washington, Goethe, Lincoln, Gipsy Smith, Booker T. Washington are some of the more prominent women mentioned in this small volume. The author shows how the mothers of these men inspired them to a correct appreciation of life and suc-

cess. In each chapter one sees the picture of a beautiful relationship and real affection. In short, Wallace very happily supports the Jewish saying, "God could not be everywhere, and therefore he made mothers". W. V. G.

DEEPER EXPERIENCES OF FAMOUS CHRISTIANS. *By James Gilchrist Lawson, Evangelist.* Gospel Trumpet Company, Anderson, Ind. Pp. 382. $1.50. This book contains biographical sketches of twenty men and women distinguished by the saintliness of their life and the fruitfulness of their Christian work. The author's special interest is in the experience of being "filled with the Holy Spirit", and he dwells at length upon religious crises which have issued in "entire sanctification" and a new enduement of power. The list includes, among others, Savonarola, Fox, Bunyan, Wesley, Cartwright, Finney, Moody, and Booth. About half of the number are men who have been notably successful in evangelistic work. There are many quotations from letters, diaries, etc. The style in the narrative portions is simple and direct. J. D.

WITH THE DOOR OPEN. *By J. Anker Larsen. Translated from the German by Erwin and Pleasaunce von Gaisburg.* The Macmillan Company. Pp. 112. Price $1.50. The interest of this book centers about the fact that it is the account of a series of mystical experiences, told at first hand by a writer (a Dane) who is not a mere dreamer, but a successful author, actor, and man of affairs. There is about the incidents and experiences recorded, told as they necessarily are in the first person, an engaging frankness and modesty.

The limitations of the book are those of the mystical point of view, and the criticisms of it will be those usually passed upon mystical experience. They need not be recounted here. L. G.

A NEW APPROACH TO CHRISTIAN UNITY. *By Charles Ewing Brown, D. D.* The Gospel Trumpet Company, Anderson, Ind. Pp. 205. $1.25. This little book of 205 pages, written in charming style and in a beautiful spirit, presents the most radical and revolutionary program for the Christian Unity movement that any one has yet suggested. The author's first step is what he calls "Spiritual Disarmament", which consists in the entire laying aside of "the historic creeds" as bonds of union, or as standards to be subscribed by church officials. His contention is that instead of having any unifying tendency they are essentially divisive, as illustrated by the great schism between the East and the West, and by the rending of Protestatism into fragments by the failure of Luther and Melancthon to agree on the question of the Eucharist. While we cannot follow the author in his extreme conclusion on this subject, we find considerable food for

thought in what he has to say about it. Especially is it worth while to note the kind of spirit sometimes generated in the quarrel over creeds, as illustrated in the case mentioned above. The author tells us: "The quarrel over the one word ('filio-que') inserted in the Nicene Creed by the Western Church raged for centuries. Finally on July 1, 1054, the Papal legates placed on the altar of St. Sophia the sentence of excommunication against the heads of the Greek Church as follows: 'Let them be Anathema Maranatha; with Simoniacs, Valerians, Donatists, Nicolaitans, Manichees and Nazarenes and with all heretics; yea, with the devil and his angels, Amen, Amen, Amen'", to which the other side responded in like spirit, "The devil be with you; the Lord is with us"!

It is only in comparatively recent years that denominational controversialists have acquired the habit of discussing their differences in a polite and amiable spirit.

The author's second proposal is to abolish all church organizations of a corporate character, as affording opportunity of spiritual tyranny by church officials or popular majorities in church courts. It is not to be supposed that this proposal will meet with acceptance "in this generation" by any of the existing organized denominations. But for a long time the question has kept coming up in reviewers' mind whether over-elaboration of the historic creeds (see Dr. Wishart's article in the April number of the REVIEW) has not possibly taken place, to the detriment of the kind of Christian Unity we all recognize as desirable, and, to the disadvantage of the cause in many ways. And we regard it as not open to question that the over-organization of the church, with its "orders" and hierarchies and pyramidal arrangement of legislative and administrative bodies, is more responsible than anything else, not only for the lack of unity we all deplore, but for the corruptions that have obstructed its progress in the evangelization of the world.

The reviewer's concluding word is the guarantee, so far as he is able to give it, that any one who will read this little book will find it of absorbing interest, and full of suggestions bearing on the vitally important topic for our present-day church life of the "approach to Christian unity". S. H. C.

PROTESTANT COOPERATION IN AMERICAN CITIES. *H. Paul Douglass.* Institute of Social and Religious Research, New York City. Pp. 514. $3.50. The Institute of Social and Religious Research is presenting to religious leaders a series of penetrating studies on various phases of the Church's work. The present volume deals exhaustively with the work of the Federations of Churches found in our larger cities. There are at the present time forty-three such Federations, practically none in the South. Nineteen of these Federations were studied

minutely by the writer of this book. His discoveries are valuable not only for the light they throw on the work on such Federations, but even more perhaps for the light they throw on Protestant co-operation in American cities. It is a study in denominational psychology. Dr. Douglass believes that the fate of the Federations themselves is uncertain. They are handicapped and limited by many factors, particularly by the unwillingness of the denominations to surrender any of their traditional prerogatives. Dr. Douglass believes, however, that no other movement rivals the Federations in their direct and practical attack upon the evils of the divided church, and that if the Federation movement does not continue to progress, "it is as certain as anything can be" that the hopes which they hold out "would press on to fulfill themselves in some other and more vital way, borne forward by forces neither of their creating nor subject to their withholding." E. T. T.

God in the Slums. *By Hugh Redwood.* Fleming H. Revell, New York. Price $1.26. Pp. 165. This book carries the charm of an unprejudiced witness and the impact of inescapable facts. Mr. Redwood, a casual newspaper man, ran afoul of the tremendous spiritual realities that were clearing through the Salvation Army in its slum work in London. He came to them with an unbelieving but honest heart. He has become the chronicler of one of the most astounding chapters of God's mighty power in modern life. He has himself shared in this work and in the clear and simple faith upon which this work is founded. The book is readable, full of actual and gripping anecdote, and has gone into one hundred and sixty thousand copies in Britain and America. It makes a superb handbook for a minister, eager to show the vital and actual elements of Christianity as operative today and always. S. M. G.

The Imperative of Home Missions. *By P. D. Miller.* The Presbyterian Committee of Publication, Richmond, Va. Pp. 101. 35 cents. This is a brief book. It can be read easily in an afternoon or evening. And it ought to be read by every member of the Southern Presbyterian Church. It is, the author says, "simply a statement of some Home Mission problems confronting us today, with an appeal to the Church for a prayerful attempt to meet them." But it puts before the reader a number of facts about Home Missions which disturb and challenge and inspire him. We are fortunate in having such a Home Mission study book this year. And we are fortunate in having found a young man who is awake to the modern implications of Home Missions, and who can write simply, yet powerfully, of what he knows. We will look for other books from his pen. E. T. T.

HELPING PEOPLE GROW. *By D. J. Fleming.* Association Press, New York City. Pp. 233. Too much statistics, not enough inner changes, have been the reports from mission fields, says Dr. Fleming. Missionaries should be encouraged to seek for and report home, not how many baptisms, but how many are showing the spirit of Jesus in their lives. The whole emphasis from outer to inner now needs to be made.

This book abounds in illustrations taken from the mission fields. It is in fact a book of acts showing the better way. To seek for independence and initiative on the part of those for whom we are working is strongly stressed. It is a book on educational method. Experience is the great thing in method. The old education sought to pass on the rich intellectual heritage of the past. That set a premium on memory and storing up what others had learned. Now the aim is to further the experience of the learner. The shifting of responsibility on to native shoulders, the willingness to let mistakes be made, the patient waiting for the young Christian or young church to see its own way and make its own program, all are eloquently pleaded for. Every minister and missionary should read it.

C. H. P.

THE RELIGION OF MAN. *By Rabindranath Tagore.* The Macmiling Company, New York. Pp. 244. $2.50. The pantheistic spirit of the East breathes in this book. Early chapters deal with science and evolution, both of which are cordially welcomed. The pantheism is seen in such statements as that for aught we know the cells that make up our bodies may have the power to reason.

The addresses were originally given as the Hibbert Lectures for 1930, but are offered in a somewhat different form for publication. For western readers the book is very uneven in interest. The early chapters make small appeal to pragmatic minded people. But the chapter on the "Prophet" who in this case is Zarathustra, the ancient prophet of Iran, is a penetrating analysis of that earliest monotheism and ends with a discussion of the great difference in outlook of East and West.

The title of the book hardly gives a fair idea of what is written about. For it is not so much the religion of man as the religion of the East that is discussed. More particularly the religion of India. Here again it is more a philosophy of life than a religion. I think it is safe to say that not one person in a hundred in India would be able to understand it. Not one in a thousand in America. One rises from reading this book with the feeling that Dr. Tagore has said the best that can be said for the East in its message to the world about religion. And that that best is far from good enough to meet the world's deep need.

C. H. P.

SYSTEMATIC THEOLOGY.

THE FLIGHT FROM REASON. *By Arnold Lunn.* Lincoln MacVeagh, New York City. 1931. $3.50. Pp. 328. This is a brilliant, unconventional, and thoroughly readable, but very uneven book. It is crammed with interesting material which is distributed with a strange lack of order. It is important in spite of its many minor defects, for the author has a great idea and stoutly maintains it. The idea is that there is nothing in the discoveries of an age of science that invalidates the spiritual interpretation of the universe. He does not merely seek to maintain that truth in a defensive campaign, but launches a hearty attack on the dogmatism of some scientists. The title of the book comes from the thesis that "the doctrine that reality is describable in terms of matter and motion, that quantity is capable of being expressed in terms of quantity", instead of deserving the name of rationalism which it has been allowed to arrogate to itself should rather be termed "the flight from reason". That error of building out of the limitations of the scientific an all-sufficient materialistic philosophy of the universe he calls "the Victorian heresy", and quotes approvingly, though, strange to say, he quotes incorrectly Whitehead's statement that science has "remained an anti-rationalistic movement based on a naive faith". The book develops that idea, not in logical fashion, but by piling up in rather unrelated chapters masses of material bearing on the theme.

Most of the book is given to a discussion of Darwinian evolution, and possibly the most interesting chapters are those which present the history of the early conflicts that raged about that theory. His study of the personality of Darwin is just in the main, and he gives an impartial summary of the controversy, about which far too little has been written, between Darwin and his keenest critic, Samuel Butler. The author says that Darwin "saddled the theory of evolution—which is probably true—with an explanation which is almost certainly false". The book is the best popular presentation of the evidence against evolution that I have come across, and his material is trustworthy if one remembers that he is attacking only one type of evolution, a type that has already been pretty well disposed of by evolutionists themselves, and if one does not take his data as a complete statement of the evidence for and against evolution. In one chapter the author unnecessarily finds an opportunity to speak of Calvinism as "a particularly unpleasant and a particularly stupid interpretation of theism", and to say that "materialism is a bye-product of Puritanism". The book ends with a discussion of the revolution that is taking place in the viewpoint of modern science. J. J. M.

THE BASIS OF BELIEF. PROOF BY INDUCTIVE REASONING. *By William G. Ballentine.* Thomas Y. Crowell, New York, 1930. Price $2.00.

Pp. 230. The purpose in writing this book and the author's aim are disclosed in the preface. "Ceaseless and resistless advance in scientific research is a striking characteristic of our time . . . strangely enough, the practice of the art of research has now far outrun popular understanding of science. Fogs raised by John Stuart Mill still hang about the theory. There is sore need of a clear exposition of the few simple but profound principles that lie at the basis of all scientific reasoning. . . . To meet this need, the present volume is offered.. . . ." The author thus sets himself a herculean task, which is virtually to revolutionize the logical thinking of present-day science. Without intending to be unkindly critical, one may say that not a few books have come out during the past few years that seek to do just what the author attempts, whether he is not familiar with these attempts, or being familiar, regards them as failing to offer "a clear exposition of the few simple principles that lie at the basis of all scientific reasoning", one, of course, can only surmise.

Many of the positions taken in the book under review are not in harmony with orthodox logic books. But on the whole, the author has taken an abstruse subject—a dry subject to many—and made it delightfully clear and concrete.

The final chapter on "Proof" is a mixture of good and bad reasoning, and of dogmatic assertion where proof is difficult or impossible. For instance, he asks, "Can we find any proof of a God"? And answers: "Just as much as of any other person. You never saw *any* person." But surely our belief in the reality of human persons draws largely from a multiform of sensuous experiences. Our belief in God seems to your reviewer to rest on quite other than sensuous experiences. Material objects are sensuously perceived, but God must be spiritually discerned. God is not an object of scientific observation, nor can the canons, so helpful in material investigations, be of much use in our search after God. F. H.

THE MAKING OF MAN. *By W. Cosby Bell, D. D.* The Macmillan Company. Pp. 277. Price $2.00. This is an exceedingly able and well-written book. The author is the distinguished professor of the Philosophy and Theology of the Christian Religion in Virginia Theological Seminary. The fine background of scholarship is revealed by a glance over the authorities cited in the footnotes. These are practically all of them writers of sound thinking and constructive outlook, though by no means all of them what would be termed theologically "orthodox". The author's own viewpoint is that of the sane and constructive Liberal.

The main theme of the book is well indicated in the title. The Making of Man is in a word the development of man into that which he is intended to be. The treatment centres about the category of

Life. Man becomes what he should be by the realization of life—the highest possible life, the "life indeed". This life "has been lived among us by Jesus Christ, whose history is the rendering upon earth of the quality of the life of God".

The author is convinced that the life indeed is to be realized not so much by the discipline and destruction of ordinary human nature as by its fulfilment and release. "The making and saving of man does not involve the cancellation of the natural forces and interests of human nature, but only their right interpretation and direction." This does not mean that human nature is inherently good, but rather that it has the inherent capacity for goodness. Man may refuse the life of goodness. This refusal is sin. Sin is an abnormal element in human life. It is not mere crudeness, not a phase of growth, not merely man's animal inheritance, not merely disease or error, not a negative thing purely, but rather it is a positive failure of life. It originates through the abuse of freedom and the possibility of it, therefore, is inherent in any creature possessing freedom. God took the risk of sin when He created man free.

God deals with sin for our salvation through "focusing for us the personal power and influence of God" in Jesus Christ, who, as our author puts it, is "God is man" (reminding us of H. R. Mackintosh's "God within the limits of humanity"—*Kenosis*, if you please, but nevertheless recognizing the essential oneness of Christ with God). Christ came from God for the threefold purpose (1) of making to us the greatest possible appeal for the good life through its concrete embodiment in Himself, (2) of revealing to us in His death the essential nature of sin as "the assassin of goodness", (3) of making clear to us the lengths to which God is willing to go, and the price He is willing to pay, in order to make us good. Jesus "comes not to work such a revolution in God as will make Him gracious, but to work such a revolution in man as will enable God's grace to express itself in forgiveness and salvation" (p. 184). "Jesus comes not to soften God's heart toward men, but to soften the hearts of men toward God" (p. 204). "Christian faith, then, is the response of the spirit of man to the stimulus of God in Christ" (p. 206).

Now it is perfectly easy for us to pass more than one criticism upon the positions here scantily outlined. For example, we cannot but feel that the work of regeneration comprises something more than the bringing to light and into operation of the hidden possibilities of goodness in the human soul. It means also, we believe, a work of supernatural grace by which human goodness is made better than its best, whether that best be known or unknown. Furthermore, this new and most attractively presented statement of the Moral Influence Theory of atonement seems to us to share in the

deficiencies of its predecessors just here, in that it fails to make any adequate provision for dealing with the *guilt* of sin, a deep sense of which lies at the basis of all our moral disabilities.

Making these reservations, we are free to go back and say that this is in many ways an exceedingly valuable and helpful book. There is much in it to which assent may be given by the most conservative among us without any reservation whatever. The chapters on sin, for example, are remarkable both for insight and for sanity of judgment. And all through the book there are profound statements of truth, aptly, and often strikingly, put. Take this, for example, from page 257—"The only doors that Christ shuts to life are doors that lead into prisons—never yet a door that led into the open air."

Altogether this is a volume that may be recommended for thoughtful perusal. L. G.

THE INVISIBLE CHRIST. *By Ricardo Rojas.* The Abingdon Press, New York City. $2.50. Pp. 336. Dr. Ricardo Rojas has written a very unusual and impressive book. Every page testifies to the learning, the culture and the spiritual earnestness of the author. The book consists of a record of three dialogues between the author and a Roman Catholic bishop in a province of Argentina. The author is a noted man of letters, a historian and a professor in the University of Buenos Aires.

Both the qualifications and the spirit of the man are indicated in the following quotations: "During many years I have wandered like a thirsty traveler through arid deserts, reading the religious literature of all races, searching for the fountain which might quench my spiritual thirst. I have read the sacred books on which the different religions are founded, from Genesis to Koran; I have read the metaphysical works on which philosophies are based, from Plato to Kant; I have read the works of mystic writers, doctors of doctrine or poets of feeling, from Pythagoras to Swedenborg, and nothing, Your Grace, has satisfied my longing. My reason found food in their pages and my imagination found recreation, but the living sentiment of God did not become incarnate in my life. Those monuments of humanity, although interpreted by historians and commentators, remained obscure, enigmatical, and sterile." Later he adds, "Today I find my surest spiritual guide in the Gospels".

The book deserves a wide reading and will amply repay those who give their time to it. It is interesting and helpful not only because it records the quest of an individual soul, but also, as Dr. Robert E. Speer points out, because it indicates an important and vital tendency of religious thought in Latin America. T. E. G.

If I Be Lifted Up: Thoughts About the Cross. *By S. M. Shoemaker, Jr.* Fleming H. Revell Company, New York. 179 pages. $1.50. Mr. Shoemaker is the most prolific writer among the followers of Frank Buchman, sometimes known as the "Oxford group", and as such his books come to us with an added interest. The present volume is a series of sermons about the Cross, apparently just as they were delivered, with the concluding prayer attached to each. After some introductory material on the humbling influence of the Cross, he proceeds to tell the story of the crucifixion in full detail, with an eye constantly alert for modern parallels and applications. The story is well told and interesting, and shows real insight into the situation. The concluding chapters treat the significance of the event: God must either repudiate, condone, or absorb sin; He chooses the latter attitude and this involves identification of Himself with the sinner before the pronouncement of judgment on the sin. The effect is that the estrangement between man and God is removed, or God is enabled to forgive, for man's pride is humbled at the sight of God's suffering love and he repents and seeks forgiveness. "The Cross is the uncovering of the heart of God in the sight of men that we might see in the divine heart both limitless love and majestic holiness." It is "God's attempt to break down the pride of man's own sufficiency". "There is only one thing which can deflate pride, and that is suffering love." As a result, we are "saved, that is, we are lifted from the level of self-trust to that of grateful and abashed dependence upon the mercy of God." "God, in the Atonement, voluntarily and of Himself put away all estrangement on His side, and by a colossal act of self-humbling and sin-bearing, made peace possible." Mr. Shoemaker says his book is "in no sense a complete theology of the Cross—not even as complete a theology as I believe in myself, and could write if there were the time". It is nevertheless a very constructive piece of work. D. R. B.

The Meaning of the Cross. *By Henry Sloan Coffin.* Pp. 164. $1.50. Charles Scribner's Sons, New York. After reading this book, one has the feeling that it is the author's "Magnum Opus"; that into it he has put the best of his thought and experience. In the foreword Dr. Coffin states that the substance of these chapters has been given in a dozen or more centers of theology in this country and Canada. Evidently he has devoted himself to the study of his subject.

There are four chapters. The first is entitled, "What Crucified Christ"? and in answering this question, the author carefully analyzes the society of Jesus' time, and points out the factors which were instrumental in His death. These same forces "are present and active in our society—religious intolerance, commercial privilege, pleas-

ure-loving irresponsibility, militarism, public apathy, etc. These are perennial evils. * * * When we examine the factors which slew Jesus, we recognize them at once as contemporaries."

In the second chapter, the author undertakes to answer the question, "Why Did Jesus Have Himself Crucified"? assuming that "His journey to Jerusalem was deliberately planned". The highly sensitive nature of Jesus was such that He must identify Himself completely with the pain and suffering of the race. "He must have become convinced that His death, even more effectively than a continuation of His work * * * would set up His Father's reign over His children and bring them abundant life. * * * His journey to the capital is a deliberate act of self-offering." In this discussion, the author labors in his interpretations of the words of Jesus, and the reader feels that he is not so sure of his ground or the certainty of his conclusions.

"How Shall We Interpret the Cross?" This is a big subject and the chapter covers much ground in a short space. The treatment is suggestive and stimulating. "Sin's nature is made plain in that dying Figure on the gibbet. Sin is murderous to all we most admire. If Jesus be for us the representative of God, sin is *deicidal*". (So sin kills God, as well as man.) In our preaching we must take specific sins and show men their connection with the cross. With this idea in mind the writer mentions several specific sins; for example, gossip, unchastity, industrial injustice, war, racial prejudice, indicating their relationship to the crucifixion of Christ.

Dr. Coffin also deals with certain phases of both the substitutionary and moral influence theories of the atonement. "Jesus bears sin in the sense of bearing it away. * * * In bearing sin for us there is a sense in which we speak of Christ as our substitute." It is explained that "it was not a sacrifice to alter God's disposition towards His children", but Jesus "offered a sacrifice to an already self-sacrificing Father; He made a companion sacrifice through which God's will might be achieved". The subjective effect of the atonement is well developed and examples are offered. Further, it is in the preaching of the cross that we have our fullest opportunity to set forth the Christian conception of God. "The death of Jesus is the most revealing event in history." The chapter closes with a discussion of the meaning of divine forgiveness in the light of the cross.

"What Must We Do Because of It?" In His death on the cross Jesus was a great moral pioneer, and fixed a new boundary for ethical conduct. "His followers must share with Him the precarious conditions of the frontier," and throughout the New Testament the cross is the conspicuous mark of this moral frontier. "In our preaching we must keep insisting that the cross is the limit to which we

are prepared to advance in forgiveness, in toleration, in service. To refuse to go so far is to part company with Christ." The closing chapter is an earnest appeal to adopt the cross as the symbol of our own way of life—or, rather, to conform our lives to the way of the cross—rather than to use it simply as a "fire escape".

It is hardly necessary to point out that the theology of Dr. Coffin is not the theology of Dr. Dabney. Both are worthy of serious consideration. J. A. M.

THE RULE OF FAITH AND HOPE: AN EXPOSITION OF THE APOSTLE'S CREED. *By the Rev. Robert Lawrence Otley, D. D., Canon of Christ's Church and Regius Professor of Pastoral Theology, Oxford.* Samuel R. Leland, New York. Price $2.50. Pp. 228. The author of this work shows apparent breadth of reading and piety; but a good many of his statements challenge consideration. Thus he says, "We mean by miracle a manifestation of the divine character and personality contrary to past experience, but not contradicted by the higher reason which takes account of the whole condition of the world", p. 41. Again he says, "It is possible that certain of the works of wonder scribed to Christ did not occur exactly in the form narrated by the evangelists", p. 41. He makes other statements which equally tend to produce doubt as to the correctness of passages which record miraculous works. But he says, "In the last resort we are brought face to face with the question, *What think ye of Christ?* Is he merely from below—the crown and climax of the long ascent of humanity—a Prophet mighty in *word* and *deed*, but necessarily subject to the limitations of human nature at its best; or is He indeed from above—the Divine Saviour manifesting in the world the essential Lordship of spirit over matter—the potent redemptive grace of a God who is Love? If indeed He is what He claimed to be, the Revealer and Express Image of the Father, we are right in regarding His 'works' as tokens, not so much of supernatural power as of supernatural love. They seem to manifest the fact that He was in a unique sense the Son of God." pp. 44-45.

Dr. Otley says other things which have no proper Biblical justification, nor, so far as we can see, justification at the bar of reason, but he says some fine things: Thus, of the unity of the Church he says, "Now this unity is Spiritual—a unity not of outward organization, but of inward life. The Body of the Church is one because it lives by the life which flows from the Glorified Redeemer and that of the Church; in other words, it lives in and by the presence of the Holy Spirit."

In spite of objectionable statements and unbiblical teachings this is a rather attractive book. T. C. J.

THE MODERN ADVENTURE. *By W. J. Blyton.* The Macmillan Company, New York. Pp. 313. $2.25. This book is written by a Roman Catholic layman. He has given us one of the best books of its kind I have seen in a long while. I do not know what position Mr. Blyton holds in the world, but his book shows him to be a reader, a student and a thinker. He is a native of England and his book reflects the conditions there. He writes in the language of the everyday man with the result that his book is interesting from cover to cover. It is unique. The Modern Adventure about which he is writing is our modern life and thought. The book is a biting criticism of modern superficial living and thinking. The author believes and teaches that the religion of Christ is the only hope for the world in its present jaded condition. I can assure any thoughtful reader of this book that he will get his money's worth and not be losing his time. It is an opportunity of knowing just how an intelligent Roman Catholic layman thinks and feels about modern conditions.

J. C. S.

OLD ERRORS AND NEW LABELS. *By Fulton J. Sheen.* The Century Company, New York. Pp. 336. $2.00. The book is a collection of modern essays in the philosophy of religion. The book attempts a review "of contemporary ideas in the field of morals, religion, science, evolution, sociology, psychology and humanism in the light of that philosophical daylight called 'common sense' ". The author appears to be well qualified for his task, both by reason of his training and his experience. He is a professor of theology in the Catholic University of America, a good student of ancient and modern philosophy, a man of affairs who has not shut himself within a cloistered retreat, but has applied his knowledge broadly in vital contact with the mind of today.

"Modern enough to know what is the matter with modernism, Old Errors and New Labels is decidedly a book of the hour." It reveals in a delightful manner that many of the popular fetishes of the day which are thoroughly "modern" are just "old fallacies dressed up with fancy new names". It is one of the most thoughtful books I have read for a long time. H. S. E.

COMMON OBJECTIONS TO CHRISTIANITY. *By C. L. Drawbridge, M. A. With a Survey of the Leaders and Literature in the Conflict Between Christianity and Its Opponents, by Professor Edwin Lewis, of Drew Seminary.* Samuel R. Leland, New York. Price $2.50. This book was chosen before publication by the Commission on Courses of Study of the Methodist Episcopal Church for the minister's reading course. The approval of Methodists would be more unqualified than that of Presbyterians, partly because of the author's attitude

toward determinism, partly because of his insistent basing of many arguments on experience. Yet perhaps for this very reason a perusal of this book would be beneficial to Calvinists, for with us the argument from experience, the pragmatic argument, does not always find its full and rightful place.

The book's title gives a correct idea of its contents. Successively various objections to Christianity are taken up and discussed; these include the problem of suffering, moral evil, materialism, agnosticism. The author has had much experience in rough-and-tumble discussions, especially with audiences in Hyde Park and other public places in London, where Christianity along with many other beliefs, good and bad, must stand up to be heckled.

The type of minister who preaches mostly to the saints, who never raise any questions except such as may be involved in the pre or post-millenarian controversy or arguments over the Papacy or the mode of baptism, will not get much out of this volume. But a minister whose work carries him out into the enemy's territory, who gets out and talks to anti-Christians and modern pagans who do not accept even the substratum of theistic faith, may well find this volume helpful. K. J. F.

WHAT CAN STUDENTS BELIEVE? *Arranged by Elmore McNeill McKee.* Richard R. Smith, Inc., New York. Pages 138. Price $1.60. This volume is a collection of sermons—ten in all—preached in the chapel of Yale University by ten distinguished ministers, Dr. Fosdick and others. Some of the sermons deal with problems of life and great social issues, others with intellectual questions concerning the Christian faith. Such a collection, reflecting the grappling of brilliant and earnest minds with current problems of thought and life, is stimulating reading, and in many passages these sermons are highly suggestive. H. W. D.

BELIEVING YOUTH. *By Rev. Homer W. Starr, D. D.* The Morehouse Publishing Company, Milwaukee, Wis. Pages 98. Price $1.25. For several years Dr. Starr has been teaching courses in Personal Religion at Young People's Conferences conducted by the Episcopal Church in North and South Carolina and Tennessee. Instead of following a text-book, or prepared set of lectures, he has allowed the members of his classes—young people from eighteen to twenty-five years of age—"to construct their own course from day to day by means of their own questions, presenting no subject for their consideration which was not suggested by themselves". The results of this experience are summarized in the little volume under review. Under such headings as God, the Bible, Creed and Doctrine, and

Problems of Conduct, the author lists scores of the questions raised by the young people.

This will be interesting to religious leaders who deal with young people, and who have not acquired this sort of information by first-hand experimentation.

In subsequent chapters Dr. Starr briefly indicates the lines along which he attempted to answer the questions, and quotes many answers received from his pupils. The book suggests an interesting method of dealing with young people and gives revealing glimpses into their minds. H. W. D.

RELIGION AND LIFE. *By W. B. Selbie.* Harvard University Press, Cambridge, Mass. Pp. 135. $1.50. As a reaction against the forensic interpretation of the Gospel, so popular in other days, our modern writers are turning to a more vital conception of religion. This little book is in line with this tendency. Its purpose and spirit are well stated in the following words from the preface: "One of the great needs of our time is to deliver the presentation of Christian truth from dogmatism on the one hand and traditionalism on the other, and to persuade men and women that the developments of modern science and modern philosophy do not rule religion out or render it any the less necessary for the living of a full human life." It views religion as related to such diverse subjects as history, psychology, belief in God, ethics and eternal life. In his chapter on Religion and History he reaches the important conclusion that religion belongs to man's personality as a whole and represents his total reaction to the universe. In discussing that most vital theme, Ethics, the author states: "It is only in religion that men can find the sanction for moral conduct and the power that enables them to pursue the moral ideal." This is a scholarly, stimulating book, and, in general, the conclusions are in line with our more conservative interpretation of the Gospel. C. V. C.

CHRISTIANITY AND COMMON SENSE. *By G. F. Brady.* Oxford University Press, London. Pp. 72. This little book has much to commend it. It is a brief, practical presentation of the Christian religion for the purpose of showing that it is consistent with the deep need of man. The viewpoint is ethical, and as a brief statement of the ethical side of the Christian religion it is splendid. However, one feels that our religion has been reduced to terms so low as to exclude its distinctive elements. There seems to be no atoning value to the death of Christ, and the bodily resurrection of Jesus is set aside for his personal, spiritual continuance as the living Lord. Despite its limitations, I believe the little book will prove helpful to many. J. C. S.

THE KARL BARTH THEOLOGY OR THE NEW TRANSCENDENTALISM. *By Alvin Sylvester Zerbe, Ph. D., D. D.* Central Publishing House, Cleveland, Ohio. 1030. $2.25. Pp. 278. This is the first attempt (in English) of an able conservative scholar to deal with the Barthian movement in an exhaustive fashion. In the words of the author, "the primary purpose of the book is to reproduce from the voluminous Barthian literature whatever directly or indirectly seems to reveal the fundamental and organizing principle or principles—of these thinkers. It aims to be in a small way a source book on Barthianism." He further defines his purpose as "to state in terms as brief as the complexity of the subject admits what appears to be the inner characteristics of the movement and its practicability in the Christianity of today.

Dr. Zerbe attempts to state and evaluate the main positions of the movement. He shows a remarkable acquaintance with the literature of Barthianism both in English and in German. He works with a fine sense of accurate scholarship and is able to support most of his statements with quotations from the original sources. The result is a valuable contribution to the English literature dealing with Barthianism.

But Dr. Zerbe is not in sympathy with the movement which he seeks to interpret. In his book Barthianism is weighed in the balance and found wanting. He criticizes the theology of Barth and succeeds in showing that there is a great gulf between Barthianism and the conservative orthodoxy of which Dr. Zerbe is an able representative. In particular, he takes exception to Barth's doctrine of the Unknown God, his doctrine of the Scripture as at the same time the Word of God and the word of man and his conception of history. The conclusion of the book is summed up in the following paragraph: "Our investigation has shown that Barthianism strictly is not a defence or exposition of Protestant doctrine as heretofore understood, but a cosmic philosophy in which the fundamental doctrines of God, man, sin, redemption, the Bible, time and eternity are in a new setting and have a meaning entirely different from the old creeds and confessions. It is a theological upheaval in which scarcely one stone remains in its original place. This would not matter if the cataclysm revealed the true order, but that is questionable."

Has Dr. Zerbe caught the true significance of the Barthian movement? The question cannot be answered dogmatically because of the scantiness of the material in English. But the writer cannot help from feeling that in spite of his fine scholarship, Dr. Zerbe has missed the heart of the Barthian movement. The reader will not find in the book much appreciation of the great positive message of a movement that has been called the greatest spiritual movement of the century. You can read the whole book through without your

heart once thrilling to the message that grips you so powerfully in the words that have come from the hand of Barth and Brunner. Dr. Zerbe has given us a scholarly piece of work in which he has pointed out some of the dangers that are in the thought of Barth. We do not believe that he has caught the true content of his message or gotten on the inside of his mind and purpose. H. R.

THE CHRISTIAN LIFE. *By Karl Barth. Translated by J. Strathearn McNab.* The Student Christian Movement Press, 58 Bloomsbury Street, London. 1s. 6d. ($.37.) Pp. 64. We have here a translation of a shorthand report of two sermons delivered by Barth on Romans 12:1-2. They represent Barth speaking in the free and easy style of extempore delivery. They were given as devotionals at a Student Conference and are therefore valuable for the insight which they give to his positive message.

In particular, the lectures show Barth's fine appreciation of the objective work of Christ. He restores the Reformation doctrine of justification and things of the Christian life as the attempt of the man who has been set in a right relation to God to express in life here the form of that higher life that has laid hold of him. In Barth's words, the Christian life is—"in the midst of this world to know that the great sacrifice that had to be made for us has been made, that we are holy, righteous, pure through Jesus Christ, that we as sinners, as the lost, as living beings among others, are called to bear witness—to bear witness on the one hand against the form of this world, and on the other, in favor of the coming world."

Barth has grounded the Christian Life on a true relation to the mercies of God in Christ Jesus and has struck a note that is strangely lacking in most of our modern preaching. H. R.

THE SIGNIFICANCE OF KARL BARTH. *By John McConnachie, M. A.* Hodder & Stoughton, Warick Square, London. 1931. 6s. ($1.50.) Pp. 288. The author attempts to give the history and meaning of what he regards as the greatest spiritual movement of the century. He himself is a disciple of Barth, has studied under him, and has had the advantage of having discussed with him many of his positions.

Naturally, he writes out of a deep sympathy for the movement which he is trying to interpret, and the result is a great book, a book that is incomparably the finest of the three attempts that have been made to interpret to English readers the meaning of the Barthian movement. (We are not thinking here of the work of Barth and Brunner.) McConnachie has caught the spirit of the movement. Its fire has entered into his soul. Because of this, he has given us

a book that is at the same time a sympathetic interpretation of the Barthian movement and a great positive message to the world.

This is the book to buy if you are only able to read one book on Barth. If you wish to read everything that has come out, this is the book to begin with. H. R.

PRACTICAL THEOLOGY.

THE CHRISTIAN IDEAL FOR HUMAN SOCIETY. *By Alfred E. Garvie.* Richard R. Smith Inc., New York City. Pp. 477. $4.00. Dr. Garvie (an evangelical liberal) is one of the most prolific and one of the most inspiring of modern British theologians. The two works which he himself considers as his magnum opus are first, The Christian Doctrine of the Godhead, published five years ago, and now The Christian Ideal for Human Society. The first presents his system of Christian dogmatics, the second his system of Christian ethics. Readers of this magazine who have read the first will certainly want to read this present volume which is equally as great. It is written with the thoroughness, the philosophical breadth which we expect from the best British scholars.

Part I sketches the history of the Christian moral ideal. Part II discusses the moral standard as formulated by ethics. Part III considers the moral agent, the human personality, from the standpoint of modern psychology. Part IV considers the practical application of the Christian ideal to our present day. The value of this section is somewhat lessened for Americans in that Dr. Garvie is especially concerned with the situation in Great Britain. But most of his applications are of universal value. It is impossible in a brief review to indicate the richness, the suggestiveness of this great work. It should be read by every student of Christian ethics. E. T. T.

THE ECONOMICS OF CHRISTIANITY. *By James P. Kelley.* The Pilgrim Press, Boston. 247 pages. $2.00. The main theme of this book is world peace. But the author also writes of aristocracy, internationalism, the tariff, wealth, luxury, waste, evolution, birth control, national honor, sheep, custom, patriotism, good will, the home, education, courtesy, bull fighting, humanness, reading, public speaking, thought, feeling and old age. The author uses the best English, is not technical, brings to us the product of wide reading and careful thought, and is certainly not embarrassed by previous commitments or a closed mind. It is indeed a good book. The reader will either be dizzy when he finishes it or delighted and inspired. R. C. L.

THE TEACHING OF JESUS ON HUMAN RELATIONS. *By John S. Hoyland.* The Cokesbury Press, Nashville, Tenn. 50 cents. Pp. 157.

Here we have another very interesting book on the social implications of the Gospel: The author first outlines those elements that separate the Modern world:—religion, political and economic forces, divergent cultures, colour, varying ethical factors. Here is the problem of human relations in a nutshell. Then he proceeds to outline the social teachings of Jesus as the unifying force that will solve these crucial issues. He presents these social doctrines in the historical and cultural setting of the times, *e. g.*, in relation to Jewish exclusiveness, the fiery nationalism of the Zealots, the policy of the Roman government, and the position of the Samaritans.

The author avoids one pitfall that makes many staid Southern Presbyterians shy away from all the social implications of the Gospel. He does not teach a mere social Gospel that is divorced from individual regeneration, a kind of religious Humanism. The author holds that Christ gave less frequent teachings on social righteousness than some of the great prophets. "He is chiefly concerned in His moral teaching with the ideal character of the individual citizen of the kingdom." C. V. C.

A FAITH THAT WORKS. *By Edward S. Woods.* Richard R. Smith Inc., New York City. Pp. 224. The author has done his work well. He knows this machine age with its mechanistic philosophy; and he knows his Gospel with its redemption both for the individual and society. He sets up no false dualism between evangelism and the social Gospel; but he fearlessly presents, not a truncated but a whole Gospel, as it is found in the teachings, not only of the prophets, but also of Jesus and Paul. He quotes Dr. Charles Raven to the effect that John Smith is not only a child of God, but also Mr. Smith, of John Street, a householder, the husband of Mrs. Smith and the father of three little Smiths. He belongs to Smith and Company, is an elector of the city council and a citizen of Great Britain. "The Church's task is to help him to realize and fulfill constantly the obligation of sonship." This is a thought-provoking book.

C. V. C.

IT SHALL NOT BE AGAIN. *By Thomas Curtis Clark.* Richard R. Smith, Inc., New York. 88 pages. $1.00. This book is good poetry and good sense. The title of the book is the premise of nearly one hundred poems with the general theme of enlarged loyalty to the ideal of peace and good will. In opposition to lust, hate, selfishness, imperialism, war, caste and creed, false ambition, fame, wealth, envy and greed, he places zeal, high deeds, faith, love, the Cross, truth, cleanliness, world affection, brotherhood and sympathy.

There is an ever-increasing number of church leaders today who are coming to the conclusion that the Church of Christ can defeat

war by the constructive teachings of the Biblical ideals of peace. Many of us who served in the world war believe it is high time that we should begin to emphasize in a definite forward looking way, without committing ourselves to the machinery of peace, the ideals of peace in all of our education, instruction and promotion.

Thomas Curtis Clark, the author of this book, has done a fine piece of work for righteousness throughout the world in bringing together in excellent poetry and challenging thought the winsome message of peace on earth, good will to men; bringing a real hope and the substitution of brotherhood for hate. R. C. L.

Body, Mind and Spirit. *By Elwood Worcester and Samuel McComb.* Marshall Jones & Co., Boston. Pp. 367. This book is by the founders of the Immanuel Movement. They hold that "Jesus Christ is the Saviour of the body as well as of the soul, and that he can heal disease as well as sin". Writing of that power over disease which characterized the early church, the authors state: "As one reads post-apostolic literature, one feels something of the élan vital, the living spring of immanent divinity that made these ancient men conquerors over every evil visible and invisible. But, alas! with the passage of the years the radiance was lost, the fervor of faith cooled because the church compromised with the world. The message of Christ suffered a grievous perversion, the effects of which are still with us."

These writers would make use of the most valid principles of the new psychology—the doctrine of the subconscious, the psychology of dreams, the psychoses of mood, suggestion—to help in Christian healing. They would add to these more naturalistic agencies the psychic power in faith, prayer, and a dynamic Christian experience. This is a field of study on which more of our ministers should embark. The preacher is supposed to be a doctor of souls, and yet many a pastor knows little of the fundamental laws of personality. Our seminaries should use some book like this in their courses in pastoral theology or religious education. Here is a great undeveloped field with marvelous potentialities of usefulness. It is because the church has so largely neglected the sphere of dynamic Christianity for that of polemics, argumentation and abstract metaphysics that the practical man of today turns away from the church and takes up some cult like Christian Science that offers him psychic peace, power and poise here and now in this busy world and not in some remote heaven. This is a stimulating book. C. V. C.

The Recovery of Worship. *By George Walter Fiske.* The Macmillan Company, New York. Pp. 264. $2.50. A selection of the Religious Book Club, "The Recovery of Worship" amply deserves

such honorable mention. Ably done by "a son of the Puritans", it deals in an impartial, incisive, interesting and constructive manner with the crucial problem of the Protestant churches—the problem of worship. The author weighs Protestant worship in the balances and finds it wanting; and then he sets out to show that what is lacking can be supplied by "salvaging the Reformation"—that is, by recovering that devotional technique which our over-zealous ancestors very unwisely discarded. Dr. Fiske writes in a most readable fashion, and every preacher who feels his responsibility in the difficult but all-important task of leading others in worship will find this an interesting and eminently worthwhile book. J. A. R.

MINISTERIAL ETHICS AND ETIQUETTE. *By Rev. Nolan B. Harmon.* Cokesbury Press, Nashville, Tenn. Pp. 187. 75 cents (in the *Cokesbury Reprint Library.*) This is the most sensible, practical and comprehensive discussion of the subject that I have ever read. The author makes judicious use of many books and lectures in this general field, and of various Codes of Ministerial Ethics that have been adopted by Churches. For the rest he relies upon his own experience, observation, and judgment. It goes without saying that a book of this kind has more value for a man just beginning the work of the ministry. Most of us who have been in the pastorate for several years have learned these lessons—partly by the process of making mistakes and finding out what not to do. But it will do any minister good to think afresh of the high ideals and obligations of his calling, as well as of its courtesies and matters of form. Mr. Harmon is editor of the Baltimore Southern Methodist. J. D.

THE MINISTER AND FAMILY TROUBLES. *By Elisabeth A. Dexter, Ph. D., and Robert C. Dexter, Ph. D.* Richard R. Smith, Inc., New York. Pp. 97. $1.25. This book is the result of a study of answers to a questionnaire sent out first to the ministers in the Unitarian Fellowship and later to ministers of various denominations selected by the Committee on "Marriage and the Home" of the Federal Council of Churches. These latter ministers were chosen for having done especially effective work in the field of family relationships. We have here an introductory case study, presenting an excellent composite view of most of the family problems which the minister faces. The authors have wisely refrained from attempting to develop a set technique, and they have been successful in the very difficult task of presenting interesting case material without running the risk of betraying confidence. This leads us to express the hope that the same writers will in the course of the next few years attempt a similar study on a larger scale. The Reading List given at the close of the book is well chosen. H. G. F.

THE MINISTER'S WEEK-DAY CHALLENGE. *By Edwin H. Byington.* Richard R. Smith, Inc., New York. $2.00. 226 pages. Out of a rich experience of over forty years in the pastorate Dr. Byington, now Professor of Homiletics in Gordon College of Theology and Missions in Boston, gives many helpful suggestions to the pastor who would make most of the other six days of the week. There was a time when ministerial functions were largely limited to church services and devotional pastoral calls, but the successful modern minister must be a composite of a score or more men. He is a preacher, a devotional leader, a pastor, an educator, an executive, a financier, a lawyer, a doctor, a general, even a detective. The pastor's "week-day challenge" is a fourfold challenge in that it is a challenge of danger because most unhappy ministries are not caused by dissatisfaction with sermons and conduct of worship, but from friction in administrative or personal relations. It is a challenge of self-utilization, in that a man may not be an extraordinary preacher, but if he is a fine organizer, sagacious counsellor or a born educator he may utilize such talents to make his pastorate a notable success. It is a challenge of a complex civilization, in that our modern life has changed to such an extent that the Sunday service alone and unaided is inadequate to meet the needs of the hour, and the wise clergyman neutralizes the harmful features of our present-day civilization through extra pulpit functions. It is a challenge of comradeship, in that in these week-day ministries are laid the foundation of Christ-like comradeship, and by personal contacts and the informality of every day greetings the people come to know their pastor and the minister comes to know his people. The Christian ministry can have more influence today than ever before if there is added to the power of the sermon and the inspiration of worship the influence generated by week-day activities and contacts. J. L. F.

THE PASTOR'S POCKET BIBLE. *Compiled by Rev. John Richard Spann.* Richard R. Smith, Inc., New York. Pp. 123. This is a compilation of Scripture passages especially suitable for use in pastoral visiting. The index gives the number of page where each Scripture appears and the subject is arranged for each passage. It is of convenient pocket size. J. F. H.

THE NEW EDUCATION. *By Herman Harrell Horne.* The Abingdon Press, New York City. Pp. 280. $2.50. If you desire to know what a professor who holds the chair of Philosophy of Education in a large university thinks about recent emphases in the theory and practice of education and their bearing upon the Christian religion, you will find this book interesting and instructive. . . . You will be glad to know that the author writes with a positive Christian

conviction. He says, "Through all our aims as Christian teachers we have but one aim—that Christ may be formed in men, the hope of glory; that the mind of Christ may be in men; that human personalities become Christlike". . . . Pastors, Sunday-school officers and teachers, public school teachers, and all thoughtful Christians will read this book with pleasure and profit. E. B. P.

CHARACTER EDUCATION BY STATE AND CHURCH. *By Harold S. Tuttle.* Abingdon Press, New York. 1930. Pp. 164. $1.50. No more vital question faces our country than the place of religion in education. Dr. Tuttle, who is professor of educational sociology at the University of Oregon, makes it plain that the schools in America were originally established with a religious purpose and background; that religious instruction was eliminated because of sectarian jealousy rather than through atheisic influences; and that the prohibition of religious teaching was, therefore, not a reflection on religion, nor a permission to teach irreligion, but an effort to safeguard religion. A paragraph on page 147 is well worth quoting: "Now, as during the process of separation of church and school, every child should be protected from sectarian propaganda. But now, more than when the reasons for excluding sectarian instruction were fresh in the public mind, the value of religion in the ideal life should be recognized. Worship is not sectarian instruction. References to the effectiveness of religion as a motive of right conduct are not sectarian. Nor is the frank acknowledgment that our present civilization rests on a foundation of Christian ethics, nor is the free and natural reference to God, nor is the literature of aspiration." Often the public school teachers lean backward so far as to be extremely unfair to religion.

Dr. Tuttle discusses with discrimination the forms of adjustment possible between the church and state in education, namely: "First, character training within the public schools; second, religious materials of a nonsectarian nature within the public schools; third, religious study outside the schools with school credit granted; fourth, a dismissal of pupils on public school time for religious education." This book would give the minister a better appreciation of the progress of the public schools in character education, its insufficiency without religion, and the consequent responsibility of the Church for religious education. Church and state must cooperate for the sake of both—their work is not mutually exclusive, but supplementary. W. T. T.

RELIGION AND CONDUCT. *George H. Betts, Frederick C. Eiselen, George A. Coe, Editors.* Abingdon Press, New York. 1930. Pp. 288. $2.00. In November, 1929, a conference on the above subject was held at Northwestern University. Some of the foremost educators

in the field of both religious and secular education were present. The addresses and the discussions they provoked are incorporated in this volume. Important problems were attacked, and the papers are of a high order; but they indicate a sad lack of knowledge both as to how character is formed, and just how, and how far, religion functions in its development. We need more devoted and penetrating research and thinking as to just what religion is, and how we are to teach it so that it will become vital. Dr. Paul Hutchinson, in the concluding address on "What Did the Conference Accomplish"? says, "I think a dependable fact will be our general confusion". But the secular educators are sure that religion is meaningful for conduct, and issue a challenge to the church to do its utmost.

W. T. T.

THE PASTOR AND RELIGIOUS EDUCATION. *By Harry C. Munro.* Abingdon Press, New York. 1930. Pp. 227. $2.00. What pastor hasn't met the questions: Why don't the children stay to church? Should I preach a children's sermon? Should we organize a Junior Church? How can we prevent the duplication of the worship of the Sunday school and the church? How can we correlate their work? Is it possible to integrate them, so that we shall have just one organization, the church, functioning in different ways with different groups on Sunday morning? How can I as pastor help with the whole educational program in the best way? This book answers these questions, and many others, as no other single book I know does. It is educationally sound and entirely practical. It tells what a number of churches are doing, and shows plainly the obligation that is on the pastor today to be a leader in religious education, whether his church is large or small, and some of the ways that responsibility can be fulfilled. I wish every minister in America would read this book. W. T. T.

IMPROVING YOUR SUNDAY SCHOOL. *By Paul H. Vieth, Ph. D.* Westminster Press, Philadelphia. 1930. Pp. 184. 75 cents. The Westminster Press is publishing a new series of "Handbooks for Church School Workers" under the general editorship of Dr. Lewis J. Sherrill, Professor of Religious Education in Louisville Theological Seminary. With Dr. Sherrill in charge we hope much from this venture. The volume written by Dr. Vieth, of the International Council of Religious Education, is excellent. It contains twelve chapters relating to various phases of the work in the Sunday school. It is just the book for a superintendent who should see his work with the eye of an educator rather than of an executive merely. There are dozens of helpful suggestions in it which would serve to improve any school. W. T. T.

THE CHURCH SCHOOL IN ACTION. *By Arthur Kendall Getman.* The Abingdon Press, New York City. Pp. 178. $1.50. This is a disappointing book. The title leads one to expect much practical help toward running a Church School. But the author attempts to sketch a simple philosophy of Christian teaching suited to this rapidly changing world in order that otherwise perplexed people may better understand these changes both in the world and in Christian teaching. There is little else in the book which is really helpful.

E. B. P.

CHILD LIFE AND RELIGION. *By Ilse Forest.* Richard R. Smith, Inc., New York. 1930. Pp. 142. $1.50. THE CHILD'S APPROACH TO RELIGION. *By Rev. H. W. Fox.* Richard R. Smith, Inc., New York. 1930. Pp. 95. $1.00. FIRST STEPS IN RELIGIOUS EDUCATION. *By Frances M'Kinnon Morton.* Cokesbury Press, Nashville, 1930. Pp. 203. $1.25. Miss Forest states the purpose of her book in this way: "It is a study of small children and their thinking, and a discussion of some principles of psychology and teaching with special reference to religious education. The purposes are these: To develop a concept of God and a conscious adjustment to the mysteries of life and death; to cultivate the power and habit of prayer; to pass on the religious heritage of the race; to illuminate ethical standards and to lend a transforming motive to ethical conduct." This is a fine presentation of the needs of small children. The author writes very attractively, and knows much about litle children; but her religious ideas are extremely liberal. Immortality is living on in the hearts of those that love us; prayer is "a collection of inner resources, a calling up of strength to will and to do". Read with care, there is much in this book to help parents of little folk to understand them, and enable them to know God experimentally rather than to have only a knowledge of Bible facts and a fruitless religion.

While Mr. Fox has no children, he writes in a wonderfully wise way to some of his friends whom he would help in the religious education of their children. He remembers his own childhood well, and the failure of the strict and rather mechanical training he received to bring him into a living relationship with God which would issue in a happy, helpful fellowship with others. He is qualified, therefore, to keep his friends from the mistakes of a past generation. Strong emphasis is placed on the value of the character of the parents and the atmosphere of the home: "So every day Ian will be learning from what you are much more than from your words, especially when his own mind is undeveloped and when he has only begun to understand the meaning of words. He will get a conception of goodness because you are good; of love because you and Bill unceasingly love one another as well as him; of truth because you are unfailingly truthful; of kindliness of speech because your

words and your tones of speech are never harsh." He writes delightfully, humbly, reverently; but he, too, is so liberal in his dealing with certain truths that the book must be read guardedly.

Mrs. Morton, both as an educator and a mother, realizes the meaning of the pre-school years to physical, mental, moral and spiritual health, and the pre-eminent place of the home in the rounded growth of the child. Problems in each of these spheres are treated simply and helpfully, with the parents in view all the time. Such specific needs as the kind of room a child should have, the physical, moral and religious habits he should build first, are discussed. Especially suggestive is an outline for use in studying and recording the growth of the child from day to day and week to week. Any parent of a little child would find much of guidance and inspiration in this finely balanced and comprehensive book.

These books show us that "the home is the most important school", and that "the mother is probably the most important teacher the child will ever have". They reveal also the difficulty of our task with children in these early years, the fascination of it, the necessity for a respect for them, an understanding of them, intellectual honesty, and a deep religious experience on our part if we are to be successful. W. T. T.

THE NURSERY CHILD IN THE CHURCH SCHOOL. *By Anna Freelove Betts.* The Abingdon Press, New York. 1930. Pp. 194. $1.25. The emphasis today in education is upon the first years of a child's life. With this has come the rapid development of nursery schools in the United States. It is natural, therefore, that in religious education we should think in terms of the child prior to his entrance into the beginner department. This book endeavors to meet the complete need of the church school worker with the three year older. It discusses the characteristics of the child, the objectives of the nursery class, the equipment and organization necessary for work with such a group, and the relationship of the school to the home. The last section, which includes about half of the book, contains thirty-two lessons which develop themes and seek outcomes in line with the interests and needs of small children. It should be helpful to any worker in the nursery or cradle roll class. W. T. T.

HELPERS IN GOD'S WORLD. *By Clara L. White.* Board of Christian Education of the Presbyterian Church in the U. S. A. Philadelphia, 1930. Pp. 207. $1.75. This book contains lessons for a five weeks' course for beginners in the Vacation Church School. It is complete and almost ideal. W. T. T.

YOUNG PEOPLE'S ELECTIVE COURSE—GENERAL THEME—GOD IN THE LIVES OF MEN AND NATIONS. *In four parts: I, Pioneers of the Hebrew Religion, Luther M. Dimmitt; II, A Nation's Struggle Against*

Paganism, Luther M. Dimmitt; III, A Nation Threatened from Within, Luther M. Dimmitt; IV, A Prophet and His Message, Park Hays Miller. Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia. Pp. 65. Teacher's textbook, 20 cents each part. Pupil's book, 15 cents each part. One of the needs in religious education today is electives for those in our young people's department. The Northern Presbyterian is seeking to meet that need, and these little books, each with lessons for a quarter's work, are a part of that endeavor. They are written with the interests and problems of the young people in view, and should prove attractive to them. W. T. T.

GRADED MEMORY MATERIALS AND STANDARDS OF PROMOTION. Presbyterian Board of Christian Education, Philadelphia. Pp. 39. 30 cents. To memorize, or not to memorize, and what to memorize—these are the ever-present questions? They are answered well for the Children's Division of the Sunday school in the first section of this pamphlet. In addition to a study of the problem of memorizing, Scripture passages, hymns, prayers, poetry, facts about the Bible, are listed which are appropriate for each department. The second part is a splendid examination of the whole question of promotion in the Sunday school—its basis and method. Our slipshod ways of measuring and rewarding pupil's progress would be greatly helped by a study of these few pages. W. T. T.

JUNIOR WORSHIP MATERIALS. *By Nellie V. Burgess.* Cokesbury Press, Nashville, Tenn. Pp. 198. $1.50. Mrs. Burgess here offers a helpful source book to all leaders of Juniors in the Church School. She recognizes the value of informal worship of individuals and of small groups, but has prepared this book to give definite help to those who are responsible for conducting the more formal worship services of the entire Junior department. Each program is planned to meet some definite problem in the life of the Junior. The child is given large opportunity for participation. The materials are published completely with songs, stories and Scripture printed in full. They are arranged according to the months and are adapted to the seasons and the church year. Junior leaders will find this book a rich storehouse of materials. E. B. P.

PERSONALITY IN ITS TEENS. *By W. R. Boorman.* The Macmillan Company, New York. Pp. 263. $2.50. The number of books on adolescent psychology is legion. One wonders, when he undertakes to read one, if his time will be wasted. But the approach in this case is sufficiently unique to merit more than passing attention. Mr. Boorman has succeeded in giving us a cross section of the thinking of adolescent boyhood. He has unscrewed the lid of the brain of the maturing youth, and allowed us a peep at his mental pro-

cesses. The self-revelations are classified under the following heads: home life, male companionships, girl friends, athletics, choice of vocation, morals and ideals, and religion. Interspersed among the quotations are pithy and significant comments from the author by way of interpretation and generalization.

Perhaps the worth of the book may be summarized by a quotation from its pages:

"Primarily this study is a presentation of the psycho-social mechanisms of twenty boys, and applies to the hundreds of thousands in the general high school group only to the extent that these boys may be true representatives of that big army." P. H. G.

OUR PUPILS. *By E. Leigh Mudge, Ph. D.* The Methodist Book Concern, New York. 1930. Pp. 220. $1.00. Dr. Mudge, instead of describing the characteristics, interests, needs and problems of each period of the growing life, takes up some major characteristic or interest, and after discussing it shows how it develops through the different stages of life. This makes it a simple book on educational psychology, with concluding chapters on the moral and religious life of the pupil, designed to help the Sunday-school teacher with his work. At the close of each chapter there is a list of stimulating questions, and a bibliography which strangely omits the best new books on the subjects discussed. It is nothing like so valuable a book as Powell's Growth of Christian Personality, another leadership training text-book covering the same field. W. T. T.

OUR PUPILS AND HOW THEY LEARN. *By Frances C. McLester.* The Cokesbury Press, Nashville, Tenn. Pp. 175. 75 cents. Miss McLester's book attempts to explain in simple language the laws by which personality develops, so that Sunday-school workers who are not familiar with the technical terms of psychology can understand them. The book was written primarily for use in the small church school. The setting is a Workers' Council, where officers and teachers discuss together their common problems under the leadership of the superintendent of public schools who has had some training in child study. Pupil interests, the laws of learning, mental growth, individual differences, emotional reactions, and the development of the religious consciousness, are among the topics treated.

On the whole, the book is admirably adapted to the end for which it was designed. And the setting, while necessitating a certain amount of formal repetition, stimulates interest and serves very effectively as the vehicle of instruction. P. H. G.

MY MESSAGE TO SUNDAY-SCHOOL WORKERS. *By Marion Lawrance.* Richard R. Smith, Inc., New York. $1.00. 290 pages. The book is a volume of twenty-five popular addresses delivered by Mr. Lawrance throughout North America and other parts of the world during the

course of his extensive tours as Secretary of the International Sunday-School Association. The author describes them as "plain, homely, practical talks, growing out of personal experience, quite colloquial in their nature, and without attempt at polish or eloquence". Certainly they are nothing more than that, and as such they reflect very vividly the dynamic personality of Marion Lawrance. One reading them lives over the stirring days in which Lawrance figured so potently—an era in the history of the Sunday-school movement full of the optimism, conflict, and activity, which always accompany a period of vigorous growth. As an illumination of this vital epoch in the history of religious education, the book is worth reading. But the technic of Christian nurture has moved ahead rapidly since Lawrance was in his prime. "My Message to Sunday-School Workers," therefore, while possessing great inspirational and historical value, contains little else which would justify its recommendation to the modern church school worker. P. H. G.

RECREATIONAL MATERIALS AND METHODS. *By E. O. Harbin.* The Cokesbury Press, Nashville, Tenn. $2.00. Pp. 304. Those charged with the supervision of church recreational activities have long desired a comprehensive manual of materials and methods specifically designed to meet their needs. This book is made to order for their purposes. The author writes out of a rich experience in the field of church recreation; eleven years of his life having been spent in the teaching of recreation courses. The tested results of this long period of practical experimentation constitute the major portion of the volume. It does give the recreation leader information about what to do and how to do it. There is not a wasted page in the whole book. Material and method are so vitally joined as to avoid the mechanical formalism usually characteristic of the typical manual. The bibliographies, carefully annotated and conveniently placed in close connection with the problems discussed, would alone make the book worth its purchase price. "Recreational Materials and Methods" is a worthwhile contribution in its field, and holds out possibilities of real helpfulness to those responsible for the play program of the church. P. H. G.

TEACHING WITHOUT TEXTBOOKS. *Edited by Francis W. Danielson and Jeannette E. Perkins.* Pilgrim Press, Boston. 1930. Pp. 239. $2.00. We hear much today about "child centered" teaching, "life situations", "intrinsic motivation", "projects"; but some are not sure just what it all means. Here we see the new type teacher at work with her children, and watch the proceedings with fascinated eyes. Our editors have brought together the actual experience of experts in the new education as they have worked with pupils in the Cradle Roll, Beginner, Primary and Junior departments. While no one could

exactly duplicate the work described, any teacher in these departments would find this book thrillingly interesting and greatly helpful.

W. T. T.

BIBLE STORIES AND HOW TO TELL THEM. *By Rev. William J. May.* Cokesbury Press, Nashville. $1.50. The author devotes the first section of this book to a statement of the principles involved in successful story telling to children, and then applies these directly to the telling of Bible stories. He seeks to tell the Bible stories from the standpoint of the child. The principles are better than the practice.

E. B. P.

AT THE FOOT OF THE RAINBOW—STORIES TO TELL. *By Margaret T. Applegarth.* Richard R. Smith, Inc., New York City. Pp. 269. $1.50. This book of stories from a popular and versatile teller of missionary stories is the first new collection from her pen in five years. They are written in her usual happy style and are for children especially of the Junior age (though they may be used with Primaries or Intermediates with some adaptation). They are about children of all colors to produce friendliness among children of all nations. Pastors, Sunday-school teachers, leaders of missionary groups among children, and parents will find here a delightful collection of new stories to help them present the missionary message in a compelling manner.

E. B. P.

GREATNESS PASSING BY. *By Hulda Niebuhr.* Charles Scribner's Sons, New York. Pp. 160. $1.75. The book consists of twenty-four stories. They are well selected, covering a large range of history, biography, science, Scripture and fiction. They are interesting, vivid, and of the type that will appeal to boys and girls. They will be of real value to preachers, Sunday-school teachers and all who deal with children and young people.

We must in honesty confess that we like least of all her telling of the five Bible stories. Her point of view in respect to the Bible is not that of our Church. Her story of the Birthday of the Christian Church misses entirely what we conceive to be its most important features, the bodily resurrection of our Lord and the personal coming of the Holy Spirit into the lives of His followers.

R. A. L.

THE CALL OF CHRIST. *By George Craig Stewart.* Morehouse Publishing Company, Milwaukee, Wis. Pp. 43. Price 90 cents. Five short addresses delivered at a noon-day service the week before Easter, by the Episcopal Bishop of Chicago, at the Garrick Theater, Chicago. The author draws simple but apt illustrations from a rich Christian experience. We need books like this for our quiet hours.

H. S. E.

THE CHRIST WE LOVE. *By L. S. Hoffman, A. B., B. D.* Fleming H. Revell Company. $2.00. Pp. 242. This is a volume of twelve sermons which show careful study, wide reading, close observation and a consecrated spirit. The reader will find an interesting and convincing development of thought, elucidated by many well-chosen illustrations. The purpose of the author throughout is to direct attention once more to "the practical Christ whom the common people love". The author has made a real contribution to our devotional literature. T. E. G.

SERMONS IN ARGOT. *By James I. Vance, D. D.* Richard R. Smith, Inc., New York. Pp. 180. $1.50. Believing that much of our preaching counts for nothing because it goes over the heads of the people, the writer of these twenty sermons attempts to drive home the truths of our religion by a return to the New Testament method of employing the language of the workaday world. The reader is warned at the outset that he will encounter slang phrases; but even at the expense of being criticized the author courageously "climbs down from sermonic stilts", feeling that he is justified if he can the more effectively "hand to hungry souls the bread of life". Here is surely a new departure in preaching, and every reader will find these sermons interesting and helpful. J. A. R.

FRATERNAL SERMONS AND ADDRESSES. *Edited by Rev. G. B. F. Hallock, D. D.* Richard R. Smith, Inc. Pp. 257. $2.00. This is a book which preachers and public speakers may well make use of on many occasions. It is made up of sermons and addresses appropriate for use before fraternal orders represented in the average community. In addition to the twenty-one developed discourses, there are many outlines, illustrations, themes, poetry, etc. Usable material may be found here also for the laying of cornerstones, dedication of halls and the celebration of anniversaries. The addresses are written in an easy style and well outlined. The book is well gotten up. J. F. H.

GIRDED WITH GLADNESS. *By Bruce S. Wright.* Cokesbury Press, Nashville. Pp. 152. $1.00. The reading of this little book brings a thrill. It is made up of thirty brief sermons with the word "gladness" the key word—"The Gladness of Religious Certainty", "The Gladness of Being a Forerunner", etc. It is written in a charming style, with short sentences, easy words and a wide range of illustration. It would make splendid reading in the home circle. J. F. H.

1,000 NEW ILLUSTRATIONS. *Compiled by Aquilla Webb.* Richard R. Smith, Inc., New York. Pp. 283. $2.50. This is a delightful book. It is brimful of choice material that covers a wide range of

Christian thought. It is just the book to have near at hand for the spare moment, and this, I think, is its chief value. The incident and quotation that grips the heart as we read it with no definite sermon in view enters into the makeup of that store of living material which furnishes things, new and old, in the preparation of a sermon. Nor should this book be limited to preachers. It seems to me such a book would be of interest and value in the library of the Christian home. J. C. S.

WALK IN HIS WAYS. *By Amos R. Wells.* W. A. Wilde Company, Boston. $1.50. Pp. 255. Truly in the midst of the fret and fever of this modern age we have largely lost the art of meditation. This book aims to regain it to some extent. The author has succeeded admirably in his attempt. There are a number of short meditations on Scriptural verses with an appropriate prayer at the end. The titles are original; the illustrations are up-to-date and illuminating; and the thoughts are very suggestive homiletically—too suggestive, in fact, for most of us preachers. C. V. C.

DAILY LIFE BOOKLETS. *By the Rev. Floyd W. Tomkins, S. T. D.* Morehouse Publishing Company, Milwaukee. Titles: Beacons on Life's Voyages; Helps Toward Nobler Living; Following Christ; My Lord and I; Joyous Service. Average number of pages, 123. 50 cents a volume. Each volume in this series contains a number of simple, earnest, devotional essays. For the most part they are on practical themes and are intended to offer guidance or comfort or inspiration for daily living. The author has in mind the ordinary reader and presents his message in a plain and intimate way. Dr. Tomkins is rector of the Church of the Holy Trinity, Philadelphia. J. D.

THE GOLDEN BOOK OF FAITH. *Compiled by Thomas Curtis Clark.* Richard R. Smith, Inc., New York City. Pp. 273. $2.00. This anthology of religious poetry is indeed a "Golden Book of Faith". Thomas Curtis Clark, the compiler, puts preachers, teachers, public speakers and other Christian leaders greatly in his debt by bringing together the choice utterances of more than two hundred outstanding poets, past and present, and presenting the impact of a mighty message, collected from the ends of the earth, dealing with the eternal verities and Christian ideals. He presents poems that concern the search for God, God in nature, Providence, the nobility and destiny of man, the goodness of life, beauty in nature, the inner life, patience in suffering, strength and courage, sympathy and service, confidence, hope and trust, a new world and immortality. This book should be in all religious libraries and on the book tables in Christian homes. R. C. L.

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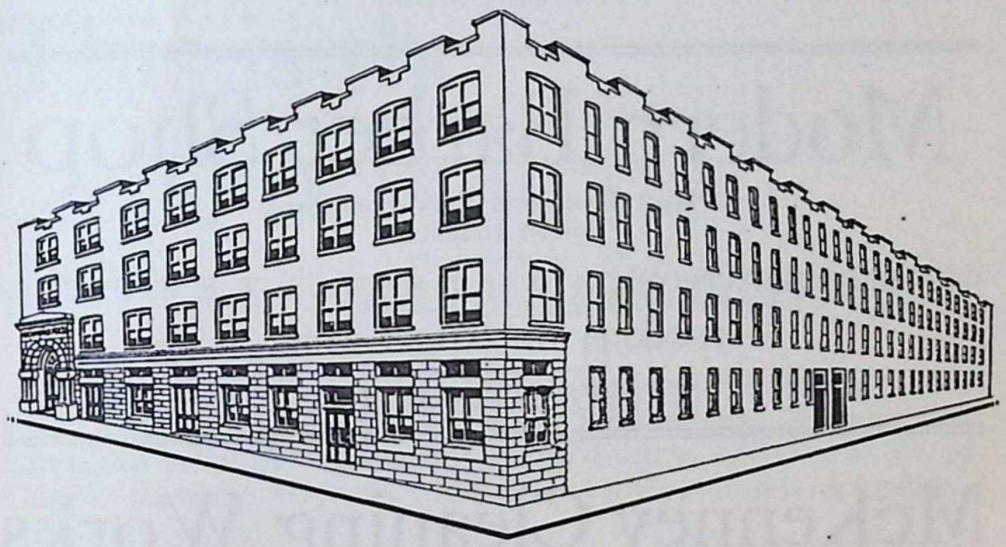

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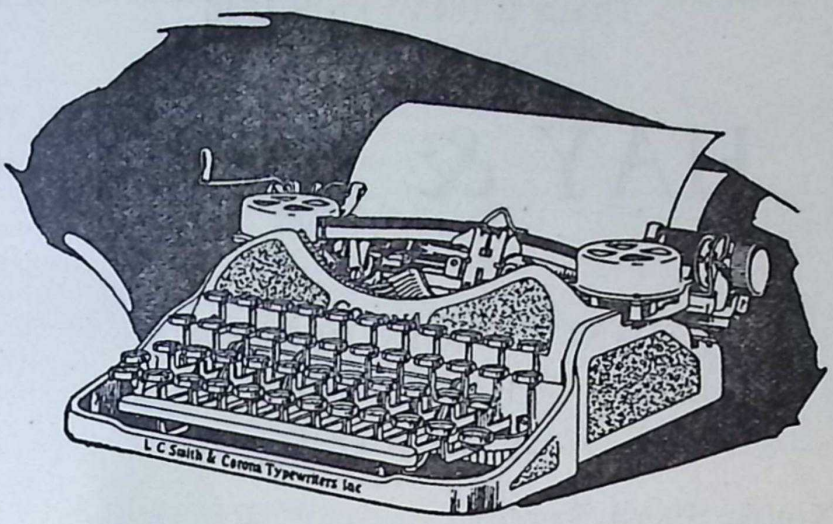

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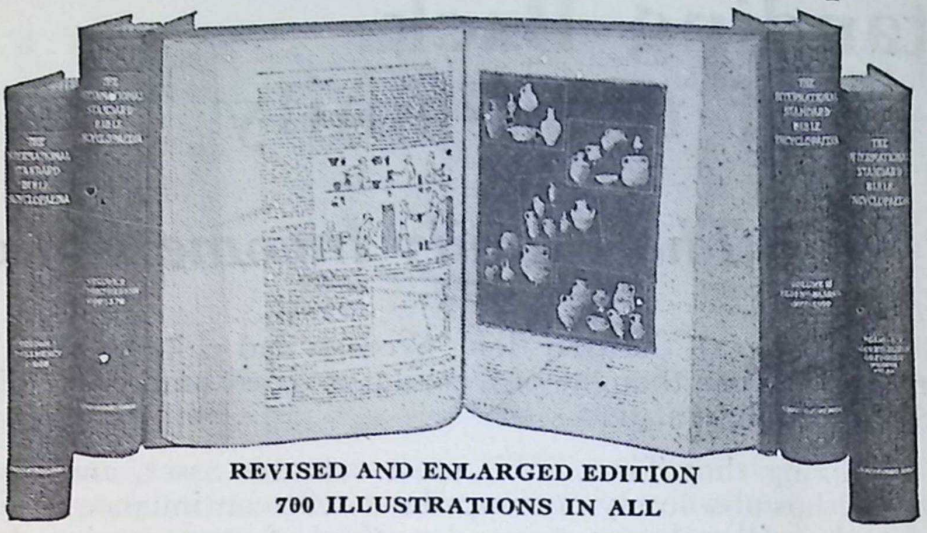

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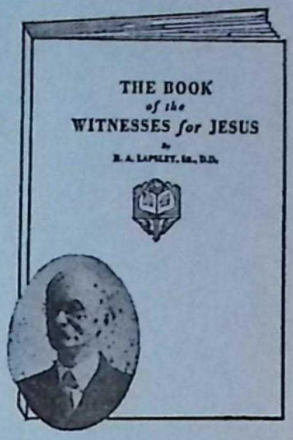

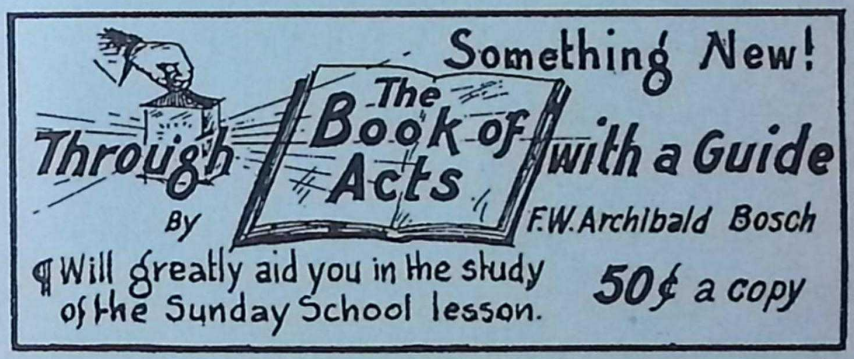

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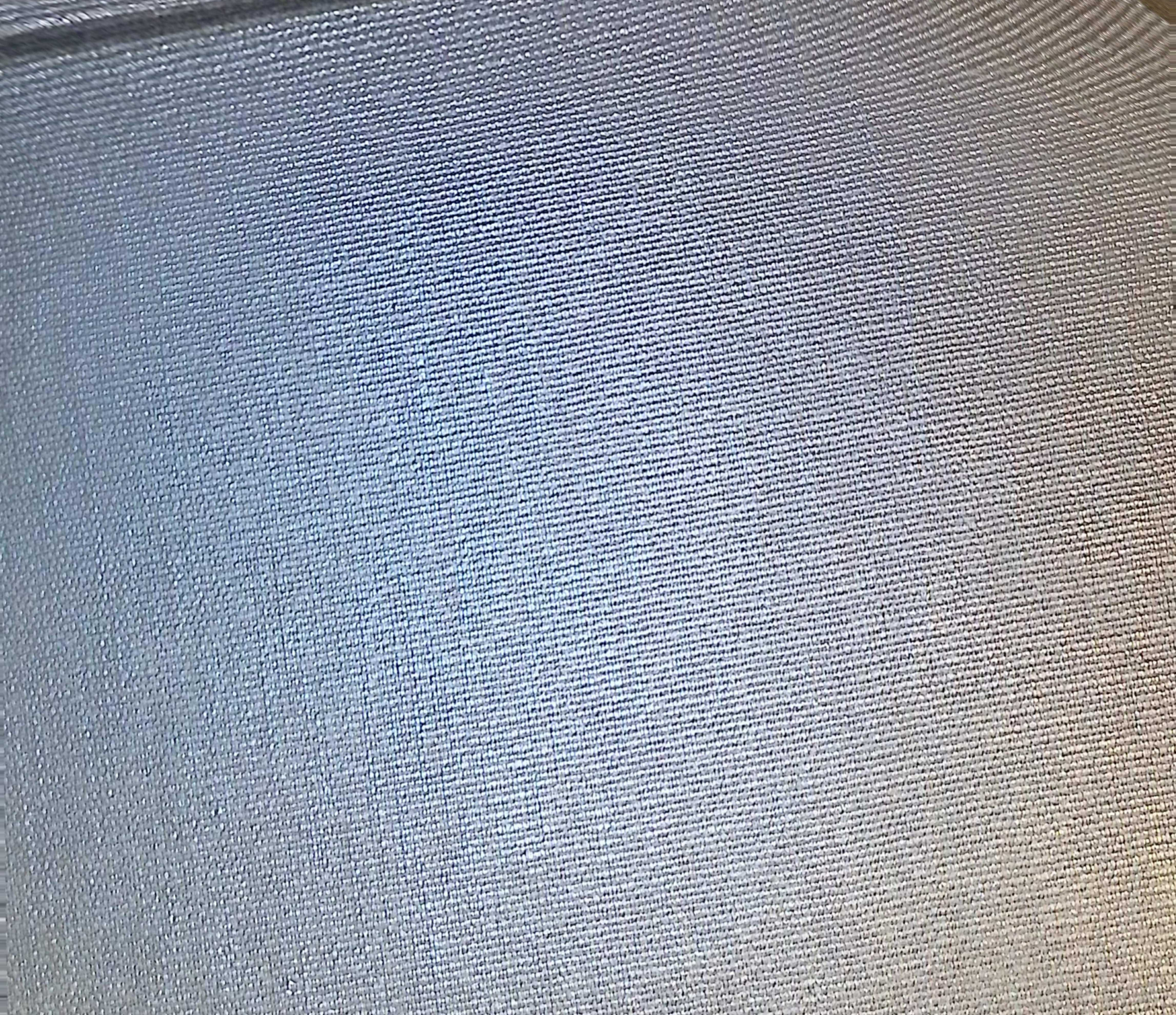
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